THE GENERAL PRINCIPLES OF GRAMMAR;

ESPECIALLY
Adapted to the
ENGLISH TONGUE.

With a Method of PARSING and EXAMINATION.

For the Use of *SCHOOLS.*

By JOHN COLLYER.

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Dr. Medley's *Teſtimonial.*

I Have peruſed this GRAMMAR, and think it anſwers the Title, and the Deſign of its Author; and do not queſtion its finding a ſuitable Reception from the Public.

Medley, M. D.

THE PREFACE.

THE *discouragement the Englisb Tongue labours under, has long been the Complaint of learned and ingenious Men*; *Mr.* Walker, *a noted Schoolmaster of the last Age, in his Preface to* The Art of Teaching, *says, that* "Generally from and in the learning the first Rudiments and Elements of Literature, in the very reading, spelling, and pronouncing of words and syllables, all is out of order;" *Mr.* Lane, *and several others make the same Complaint, which is not much to be wondred at, considering the low methods of Education, practised in our common English Schools, where for want of sufficient encouragement for Men of Learning and Ingenuity to undertake*

it, the Buſineſs of laying the Foundation, or firſt Principles of Learning, uſually falls into unskilful hands, the effect of which is, the far greateſt Part among us are, as it were tied down to make no greater proficiency than juſt learning to read, for no farther advances being to be made in private Schools, and Engliſh being ſeldom or never taught in our free Schools, tho' ſome of them have two or three Maſters, where ſhould they have it? And therefore to mend the matter, they are ſent to trifle away three, four, or five Years to get a ſmattering of Latin, which they uſually forget in as little time as they learnt it: Upon this Conſideration, a Book attributed to a learned Prelate now living, ſays,

" The time of Youth, which is the
" proper and only ſeaſon for Learning,
" is almoſt loſt to the generality of
" the Nation. For ſince in this kind
" of Education they have no way of
" coming to the true Knowledge of
" *Engliſh*, but by underſtanding *Latin*
" firſt; and ſince all the Time they
" are

" are allow'd at School is not enough
" to make them Maſters of that, they
" are carried off to Trades without
" knowing either. And almoſt the
" whole Female Sex is excluded from
" the real underſtanding the Tongue
" that they are to ſpeak.

—— " And to conſider this fun-
" damental point of Education more
" particularly. In all other difficult
" Arts, Nature leads us to teach the
" plain things firſt, and afterwards
" thoſe which are harder; but in
" this very nice caſe we take the
" contrary method, and begin with
" *Latin* and *Greek* Grammars, in which
" the poor Boys neither underſtand
" the Terms, nor Rules, nor Exam-
" ples that are to illuſtrate them;
" but are forced to get without book,
" and parrot over a tedious Number
" of barbarous unknown Words before
" they uſe their Reaſon about them.
" This to me ſeems juſt as wiſe as
" it would be, to go round by *Italy*

" to come at *London*. Honeſt Mr.
" *Lane*, an ancient School-Maſter,
" who lamented the long Drudgery he
" had endured by grinding in this *Mill*,
" calls it a Riving the Block with the
" blunt Edge of the Wedge forward,
" and reckons up many Miſchiefs that
" proceed from it.

If the foregoing Conſiderations have any weight in them, the Conſequence will be, that ſome other Schools than what we have at preſent, are neceſſary for an advantageous and regular Education of Youth, where Orthography *and* Grammar *might be clearly taught in our Mother Tongue; which however, as I have before intimated, cannot be done with any great Advantage, without ſome Encouragments or new Foundations that way, except our Free Schools, would in part come into it: And let me add, that the Public would undoubtedly find their Account in this Method, ſeeing it would be advantageous to all ſorts: Tradeſmen and others would*

would speak and write with more Propriety, and in those that are designed for Scholars, a Foundation would be laid, upon which it would be much easier to build a Superstructure in Latin, or in any Language whatsoever; for the Essential Parts of Grammar being the same in all Languages, they would have little more to do than to learn the Peculiarities proper to each; and we may rationally suppose, that a Boy who has been used to parse Grammar in his Mother Tongue, will do it much easier in another, seeing he will have the Idea of it always in his Mind, and proceed with Judgment, and therefore with greater Expedition also.

My English Spelling-Book *was an attempt to remedy this evil, to which I have (in the last Edition) added several things to the Rules there laid down, and after several Years experience I find it answers the end, and this I may venture to say of it, the Rules are brought to a consistency among themselves, which can by no means be said of Mr.* Dyche's, *or any other that I have yet seen, as in due time (if God spare Life and Health) I may make appear; and I should have been glad to have been excused any farther*

trouble

trouble, but I could not find any Grammar that answered my end, as being in any tolerable measure fitted for the use of Schools.

Therefore this is a farther attempt toward retrieving the Credit of the English School, *which has been debased and discredited by unskilful Teachers: As to the performance, I must submit it to the Judgment of others, and yet supposing I go upon right Principles, I can say, nothing has occurred in several Years daily practice, but what might be reduced to the Rules of Construction here laid down. I don't question but I shall be censured by some for going so much out of the common way; yet I hope some things are rationally accounted for, and others as far as I see yet, are according to the Idiom of our Tongue.*

I have not always expressed my self in the usual Grammatical Terms, choosing rather to do it in plainer Words, that may be readily understood by Children. Only the large Print is to be got without Book.

I take this opportunity to return Thanks to my Learned Friend Dr. Medley, *for his kind assistance in revising the Sheets before they were printed off; for that Freedom with which he gave his opinion in several things that I thought it safe to consult him about; and for the Honour he has done me in offering the foregoing Testimonial.*

If I am serviceable to the public herein, I have my reward. 28 OC 62 John Collyer.

From my School.
Nott. Oct. 9. 1735.

A

A GRAMMAR OF THE *Engliſh Tongue.*

HAVING * already gone thro' that Part of Grammar which Grammarians call *Orthography*, and ſhewn the Nature and Powers of Letters, in producing of Sounds, or Syllables; and the Nature and Conſtitution of the ſeveral kinds of Syllables, as they are Words, or parts of Words; and of Words, as they are Simple or Compounded, Primitive or Derivative: I now come to that which

* In the ENGLISH SPELLING-BOOK, printed at *Nottingham*, 1729.

is called *Etymology*, and to treat of Words as they relate to Sentences; but ſhall firſt give a ſhort Scheme or Idea of the following parts of Grammar.

The uſe of Words being to expreſs the Ideas, or Repreſentations of Things in the Mind, and theſe Ideas being as various as their Objects; whether of Perſons or Things, or their ſeveral Accidents, Qualities, Relations, or Connections; their Actions, or Manners of Actions; require that the Words that expreſs them, be as different in their ſeveral manners of ſignifying.

They are therefore uſually divided into eight ſorts, commonly called eight Parts of Speech.

Nouns	}	{ Names of	
Pronouns		Repreſentatives of	} Things.
Adjectives		Qualities of	
Prepoſitions		Relations of	
Verbs	} or	{ Affirmations of	} Being, act. ſuff.
Adverbs		Manners of	
Conjunctions		Joyning Words.	
Interjections		Exclamations.	

The

The Name that is the Subject or Nominative Case, and the Affirmation are the two principal parts of Speech, this being necessary in every sentence; for as nothing can be said but it must be of some Subject, which is the Nominative Case before the Verb; so nothing can be said of the Subject without the Verb or Affirmation; which affirms something of it, either of being, action or suffering.

In the above enumeration of the Parts of Speech I have followed as near as possible the common Latin Grammar, yet could not entirely fall in with it, especially as to the Adjective coming under the Class of Nouns, yet that might not encrease the Number, I have joined the Participle with it, and made them one Part of Speech, for which I have not only reason on my side but very great Authorities, particularly Mr. JOHNSON, who *Commentary*, pag. 5. says, "It had been better in the enumeration of the parts of Speech to have comprehended the Participle under the Adjective, for the Substantive and the Adjective are two very different Parts of Speech; the Substantive signifying the Thing, the Adjective only the denomination of the Substantive, from some

The other Parts of Speech are occasional Attendants on the Name and the Affirmation, being used to represent, explain, and shew the Relation of Words to each other, or to connect them: The Pronoun being the Representative of the Noun, the Adjective the Quality of the Noun, and the Preposition shewing the relation of Nouns to each other: And the Verb signifying being, action or suffering; the Adverb shews the manner of being, action or suffering: The Conjunction joineth Sentences and the parts of them to each other: The Exclamation is not properly a word, but an inarticulate sound

" Accident; in which, the Participle agrees " exactly with the Adjective." See farther Note on Adjectives.

Some modern Grammarians allow but four parts of Speech: The Grammar recommended by the Author of the TATLERS (and others after him) call them Names, Qualities, Affirmations, Particles; under the last of which he comprehends all the undeclin'd Parts of Speech, as the common Grammar calls them

or imperfect ſentence, which is the effect of ſome paſſion, pain or occurrence.

The Subject-Name, and the Affirmation, being neceſſary in every Sentence, they have always a Relation to each other, and agree in Number and Perſon; that is, if the Name be the firſt, ſecond or third Perſon, the Affirmation muſt be ſo too; or if that be of the ſingular or plural Number, the other muſt be the ſame; and ſometimes they make a Sentence of themſelves, yet it is a kind of imperfect Sentence, and therefore a Word uſually follows which expreſſeth the Object of Affirmation, and is commonly a Name, called the Accuſative Caſe, but ſometimes it is a Quality, Adverb, or Infinitive Verb, according as the Affirmation is of a Name, Quality, or of ſome manner of Action, or Paſſion: And which ever it be, according to the natural Order of Words it follows the Affirmation, and gives a reſtriction to the ſenſe,

but doth not require to agree with it; becauſe the Affirmation of the Subject may terminate on one or various Objects. Other Names have their Relations ſpecified by kindred, or as they ſignify uſe, deſign, or inſtrumentality by Prepoſitions governing them

O

I need not give any reaſon for my placing the Parts of Speech in the Order above, ſince that is implicitly accounted for there.

OF THE

NOUN *or* NAME.

A Noun is the Name of a Thing, that is of every thing that * may be the Subject of Diſcourſe, or the Object of ſenſe or underſtanding.

It is the Name of a thing, as *Man*, *Town*, *Tree*, *Horſe*.

Some are the Names of things that ſubſiſt in the underſtanding only, as *Vertue*, *Vice*, *Faith*, *Hope*, *Behaviour*. And others are derived from Affirmations, and are frequently Qualities, yet by vertue of a ſtronger ſignification become Names, or are ſuch by the

* *That may be*, ſo expreſſed becauſe a Name that is not the ſubject in one ſentence may in another.

omiſſion of the Name that is implied in them, as *the Being*, *Bleſſed*, *Running*, *Walking*, *Courſing*, *Hunting*.

Names are uſually divided into two ſorts, Common, and Proper.

Common Names belong to every thing of the ſame kind, as *Man* is a name common to every Man, and *City* is a Name common to every City; and may have one of the Articles *a*, *an*, or *the* before it, as *a Man*, *the King*.

Proper Names, are the Names of Men, Women, Cities, Towns, Rivers,

pick'd

The Noun or Name, as the Word ſignifies, is allowed by all to be a neceſſary Part of Speech: Thoſe who reduce the eight Parts of Speech to four, range the Perſonal Pronoun or Repreſentative under this Head.

Nouns or Names are called *Subſtantives* by the Latin Grammar to diſtinguiſh them from Adjectives, which are there ranged under the general Head of Nouns, but having made the Adjective a diſtinct Part of Speech, I ſhall take no farther notice of that diſtinction, than juſt to mention it here.

pick'd out from the reſt, by Names peculiarly proper to them; as *William*, *London*, *Nottingham*, *Thames*: Theſe do not require one of the Articles to come before them; and are the ſame in conſtruction with Common Names.

Names beſides their firſt and principal ſignification of being Names of Things, have the accidental ſignification of Number, Perſon and Caſe.

I. Number, the † Accident of Number ſhews whether one, or more are ſpoken of.

If but one is ſpoken of, it is called the Singular Number, as *Man*, *Field*, *Book*. But if more than one are

† The Word Accident implies ſome other ſignification beſides the principal one, thus Names have three Accidents, 1. Number, as when we ſpeak of *a Man*, we underſtand it to be the ſingular Number becauſe it ſignifies but one; or if we ſay *Men* it is the Plural Number becauſe it ſignifies more than one. 2. Perſon, becauſe the word *Man* or *Men* ſignify the Perſon or Perſons I am ſpeaking of. And, 3. Caſe, ſeeing if it comes before the Verb, or followeth it, or has Prepoſitions before it, the Caſe is accordingly.

are ſpoken of, it is called the Plura
Number, as *Men*, *Fields*, *Books*.

The Plural Number is uſuall
made by adding s to the Singular
as *Field*, *Fields*; *Book*, *Books*; ye
it is ſometimes made by changing
a Letter or Dipthong, as *Man*, *Men*
Gouſe, *Geeſe*; *Louſe*, *Lice*; *Cherry*
Cherries. And ſometimes the Nam
is quite changed, as in *Cow*, *Kine*
Brother, *Brethren*; tho' the plural o
Cow frequently is *Cows*: And if th
ſingular end in f or fe, the plura
changes f into v as in *half*, *halves*
Wife, *Wives*; *Wolf*, *Wolves*; *Thie*
Thieves; *Leaf*, *Leaves*; *Calf*, *Calves*
Yet ſome few retain the f, as *Hoo*
Hoofs; *Roof*, *Roofs*; *Wharf*, *Wharfs*
And when the word ends in double f
as *Cuff*, *Cuffs*; *Cliff*, *Cliffs*. And i
the ſingular end in x, ch, ſh, ſ
or other double conſonants, es i
frequently added to make anothe
ſyllable, as *Box*, *Boxes*; *Church*
Churches; *Glaſs*, *Glaſſes*; *Horſe*, *Horſes*

which

which is alſo frequently the Caſe in derivative Words where the primitive ends in e, as in ‖ *Face, Faces*; *Sage, Sages*; *Age, Ages.*

Some Names, eſpecially ſome proper Names have no plural Number, becauſe there is but one of them, as *London, Nottingham*; and ſeveral ſorts of Herbs, as *Sage, Fennel, Roſemary, Parſly* and ſome others: Alſo ſeveral ſorts of Grain, as *Wheat, Rye, Barley:* Spices, as *Ginger, Pepper, Mace:* And Mettals, as *Braſs, Iron, Tinn, Silver, Gold:* Liquids, as *Beer, Ale, Vinegar, Milk:* Alſo *Pitch, Tar, Roſin.*

Some Names have no ſingular Number; Theſe are, 1. Such as ſignify more than one, as *Goods, Riches*; or, 2. Such to whom Cuſtom has given a plural ſound, being called Pairs, as *Breeches, Bellows, Tongs, Snuffers.*

II. Another Accident of Names is Perſon, for in order to Diſcourſe three Perſons

‖ See ENGLISH SPELLING BOOK, Firſt Rule of Writing.

Perſons are neceſſary, 1. The Perſon or Perſons ſpeaking, called the firſt Perſon. 2. The Perſon or Perſons ſpoken to, called the ſecond Perſon. And, 3. The Perſon or Perſons ſpoken of, among which are all Things without Life; it being ordinarily irrational to ſuppoſe them to ſpeak, or be ſpoken to; but Names not carrying in them a ſufficient diſtiction of Perſon, eſpecially of the firſt and ſecond Perſons, they uſually borrow the Repreſentative to expreſs it. See Repreſentative.

III. The other Accident of Names is * Caſe, which ſhews the Relation they

* The Noun or Name ſtanding in different relations to the Verb, and to other Names, according to its ſtation in a ſentence, as it is the Subject or Object of Affirmation, or hath its other relations mark'd out by Prepoſitions ſerving to that purpoſe. Theſe relations are frequently expreſſed in Latin and Greek by particular variations in the ending of the Noun called Caſes; but Engliſh Names having no ſuch variations, hath occaſioned our Grammarians to deny them the uſe of all Caſes except

they ſtand in to the Affirmation, and to the other Words of a Sentence, eſpecially to other Names.

There are ſix Caſes,

1. The Vocative or *Calling* Caſe, which is a word of addreſs and calling, when we ſpeak to a Perſon, as *O Lord, Sir, Madam,* which naturally

the Genitive; yet as its relations are the ſame in Engliſh with other Languages, which I take to be the principal uſe of Caſes, and are expreſſed in a much eaſier manner, either without Prepoſitions, as in the Nominative and Accuſative Caſes, or by Prepoſitions ſerving to point them out, and which fully anſwers the end of Caſes, I cannot be of their mind who entirely reject them, ſeeing they are of uſe in Conſtruction, not only to ſuch as are to be initiated in Grammar in general, but particularly in Engliſh; therefore I wonder to find ſo many great Men one after another, call Caſes the Variations of the Noun; for if the uſe of them was only to expreſs ſuch variations, how comes it about that there are more Caſes than there are variations to expreſs? and that ſome of the Caſes are alike? the Nominative and Vocative being uſually the ſame, as well as the Dative and Ablative in both Numbers, and moſt of the Declenſions.

ly cometh before the sentence but doth not belong to the construction of it.

2. The Nominative, which is so called because it *names* the subject or agent, cometh before the Affirmation, answereth to the Question who? or what? as *the* Master *teacheth.*

3. The Accusative, or *Accusing* Case, which shews its relation to the subject, or thing acting upon it; where something is said which compleats, or gives a restriction to the sense, and therefore according to the order of nature follows the Affirmation, and answereth to the Question whom? or what? as *I love the* Master.

4. The Genitive which frequently is the former of two Names, signifieth *right* or *possession*, and hath s with an apostrophe added to it, as *the* Master's *Book:* But the Apostrophe is omitted in the plural Number, as *the* Allies *Soldiers*, *the* Dragoons *Horses*: And when three Names come together, the

second

econd is the Genitive Case, as *King George's Court.* Yet according to its Name, it often signifies *kindred* or *family*, and then we sometimes leave out he Apostrophe and s, and put that Name last with the Preposition of before it, and instead of William's *Son*, we say *the Son* of *William.*

5. The Dative, or *Giving* Case, as he Word signifies, because something s supposed to pass from one to another, and is known by its signs *to*, or *for* coming before it, and answereth to he Question to whom? or, to what? as *I give a book* to the *Master.*

6. The Ablative, which is known by one of the Prepositions coming before it which govern that Case, *before*, *from*, *about*, *through*, *in*, *with*, *by*, *of* when it signifies *concerning*, and *than* after the comparative Degree. It is used to signify the Manner, Means or Instrumen-

The reason of placing the Cases in the foregoing Order is because it is most agreeable to the Stations they usually have in Sentences.

Inſtrumentality by which a thing i brought about, as *Humility is* befor *Honour*, *he acted* from *Principle*, *ſpeak* of the *Maſter*.

The Relations of Names as they ar expreſſed by Caſes we may ſee in th following Example of the Word *Ma*

Singular,	Voc. *O Man.*	Plural,	Voc. *O Men.*
	Nom. *A Man.*		Nom. *Men.*
	Acc. *The Man.*		Acc. *The Men.*
	G. *Man's* or *of M.*		G. *Men's* or *of Me*
	D. *To* or *for Man.*		Dat. *To* or *for Me*
	Ab. *From before in with by thro' about Man.*		Abl. *From befo in by with thr about Men.*

Note, all that are the Names o things that cannot properly be ſpoke unto, want the Vocative Caſe.

When two Names come togethe yet are parted by a Diviſion or Hy phen, as the firſt ſhews the Nature o Quality of the other, it is reckone an Adjective, or Quality, as *Sea-Fiſ*

Parchment

Parchment-Book, yet like the Genitive Caſe the firſt Name may uſually be put laſt with the Prepoſition *of* before it, as *Fiſh* of the *Sea*, or rather they may be look'd upon as one compound Name.

C OF

Several Authors have obſerved, that it is a very great Advantage to the Engliſh Tongue, that it is not incumber'd with ſuch a number of Rules that clogg the Latin and Greek, relating to the Gender, Declenſion, and Caſe of the Noun; every Name of a Thing, with the Words that depend on it, having in thoſe Languages variety of Endings, according to the manner of expreſſion, or their ſeveral relations.

As to Gender or Sex, every Name of a Thing, tho' they are ſuch as have no Life, are either of the maſculine, feminine or neuter Gender, that is, they are male, female or neither, beſides four others, which the Notes on the OXFORD GRAMMAR ſay, *have been introduced without neceſſity*, and have particular endings to point out which ſort they belong to; hence it is that *Liber* a Book, and *Muſa* a Song, are one of the maſculine and the other of the feminine Gender; and therefore the Article, Repreſentative, and Quality that depend upon the Name, and muſt agree with it, are obliged to have their ſeveral endings of the ſame Gender

which

which is a trouble the Engliſh Tongue is entirely free from, ſeeing no Names have any thing to ſignify Gender but ſuch as may in the ſtricteſt ſenſe do ſo, and theſe too do not expreſs it by different endings of the ſame Word, but by different Words, as *Boy*, *Girl*; *Man*, *Woman*; *Horſe*, *Mare*; or they have another Name or Quality added to expreſs it, as Man-*Servant*, Woman-*Servant*, Cock-*Sparrow*, Hen-*Sparrow*. However, we muſt except ſome few Names that carry with them a ſignification of Gender in the Termination: Theſe are ſuch as expreſs the Titles, Offices or Employments of Men and Women, as *Prince*, *Princeſs*; *Duke*, *Dutcheſs*; *Executor*, *Exetutrix*; *Governor*, *Governeſs*; *Hoſt*, *Hoſteſs*; and ſome others. We have alſo ſome Words, which tho' they ſignify Things without Life, and therefore cannot be ſaid to be of any Sex, yet by Cuſtom we make uſe of them as if they were Males or Females; thus we ſay of the *Sun*, He *delighteth as a ſtrong Man to run his Race*; and of the *Church*, She *hath nouriſhed and brought up Children*; of the *Moon*, She *is in the full*; and of a *Ship*, She *is a good Sailer*.

And as to *Declenſion* and *Caſe*. Whereas Names in the Languages before mentioned fall under five ſeveral Ways of declining, (beſides many Irregulars that differ in part from all the Declenſions) according to the ending of the primitive Word, and are again varied in the ending of each according to their relations to other Words four or five ſeveral ways in each

Numbe

Number, which Variations are called Caſes; Engliſh Names have no Variations, except a ſmall one to ſignify Number, as *Song*, *Songs*; and another very ſmall one to ſignify one of the Forms of the Genitive Caſe: Whereas the Latin and Greek (as Mr. LEWIS has obſerved) have above fifty; for ſuch relations and connections being expreſſed in Engliſh partly by Caſes, and partly by Prepoſitions, we are freed from a great deal of trouble on that Account; our plain Caſes without Variations being what are uſeful in Conſtruction without the tedious way of conſulting Rules for Declenſion, and Caſe, according to above fifty ſeveral variations.

To illuſtrate this obſervation, we need only compare one of our Engliſh Names with a Noun that is the Latin for it, in one of the Declenſions, whereby we ſhall ſee the preference of one to the other, and be the better able to judge of the reſt; this I ſhall inſert according to the Order of the Caſes in the common Grammar, rather than that which I take to be the moſt natural, as above. And having already given an Example of declining the Engliſh Word *Man*, the Reader is deſired to compare it with the Word *Homo*, which is the Latin for it.

So	Nom.	*Homo*	Plural.	Nom.	*Homines*
	Gen.	*Hominis*		G.	*Hominum*
	Dat.	*Homini*		Dat.	*Hominibus*
	Acc.	*Hominem*		Acc.	*Homines*
	Voc.	*Homo*		Voc.	*Homines*
	Abl.	*Homine*		Abl.	*Hominibus*

OF THE

PRONOUN,

OR

REPRESENTATIVE

THE Pronoun is the *Repreſentative* of the Noun or Name, be uſed for the Name, to prevent a petition of the Name, and to ſhew Perſon of it. Rep

Moſt of our modern Grammarians agree the Pronoun is not a neceſſary and diſtinct of Speech; the Notes on it in the OXFO GRAMMAR quote ſeveral great Autho this mind; and others of a yet later ſtan agree with them, making one half of Nouns, and the other Adjectives; and them under theſe two Heads; and then ſhall we find the Pronoun? But after all, be conſidered that perſonal Pronouns are real Nouns, but the Repreſentatives, or S tutes of Nouns; and that the other part of

Repreſentatives are of two ſorts.

I. Of Names, as *I*, *thou*, *he*, *it*; *we*, *ye*, *they*; *who*, *what*.

II. Of perſonal Properties, as *my*, *mine*; *thou*, *thine*; *his*, *her*, *its*.

1. They are the Repreſentatives of *Names*, that is, of the names of Perſons and Things; for inſtead of the name of the Perſon ſpeaking we ſay *I*, inſtead of the name of the Perſon ſpoken to, we ſay *thou* or *you*; and inſtead of the name of the Perſon ſpoken of, we ſay, *he ſhe*, or *it*; or

are likewiſe as different in their manners of ſignifying from Adjectives, and cannot like them be brought to agree with Nouns, I cannot ſee why we ſhould not herein comply with the common Grammar.

Perſonal Pronouns are uſually, but not always Repreſentatives, for as Mr. LEWIS expreſſes it ſometimes for Emphaſis ſake, the Principal is expreſſed with the Deputy; as I John, *charge* thee Thomas; and in moſt Caſes where we are obliged to make a ſolemn Affirmation before a Magiſtrate, or in a Court of Judicature, which muſt be very plain and particular, as I John *do ſolemnly*, &c.

if we ſpeak in the plural Number, we ſay *we*, *ye*, and *they*.

2. They are uſed to prevent a Repetition of Names, for, as in all Diſcourſe there are ſuppoſed to be but three Perſons, 1. The Perſon or Perſons ſpeaking, called the *firſt Perſon*; 2. The Perſon or Perſons ſpoken to, called the *ſecond Perſon*; and, 3. The Perſon or Perſons ſpoken of, called the *third Perſon*; it is neceſſary ſome Words ſhould be made uſe of to prevent a too frequent mentioning the ſame Words; therefore inſtead of the names of ſuch perſons, when once they are mentioned, we uſually ſay, *I*, *thou*, *he*; *we*, *ye*, *they*; or *me*, *thee*, *him*, *her*; *us*, *you*, *them*; but if we ſpeak of Things without Life, we ſay *it*, or *they*, *them*; theſe being always of the third Perſon; which way of ſpeaking hath the ſame ſignification as if the name itſelf was particularly expreſſed. And,

3. They are uſed to ſhew the *Per-*

Son

ſons of Names, which frequently cannot be expreſſed without them, as if I ſay I *give this thing* to you; it ſignifies the ſame as *I* John, *give this thing to you*, Thomas; ſeeing the name is not only repreſented, and repetition avoided, but the Accident of Perſon is particularly expreſſed; for both the names *John* and *Thomas*, without the Repreſentatives *I* and *you*, would be the third Perſon.

Theſe Repreſentatives of perſonal Names *I*, *me*; *we*, *us*; *thou*, *thee*; *ye*, *you*; *he*, *ſhe*; *him*, *her*; *they*, *them*, *ſelf*; *it*; the laſt of which relates to Things, being according to the ſignification of their general name, put for Names, that is ſubſtituted in their room and ſtead, have all the Accidents of Names, which are *Number*, *Perſon*, and *Caſe*; and the ſame relation to the Affirmation as the Name, they ſtand for, would have.

How they are uſed in *Number* and *Caſe*, according to their ſeveral rela-

tions, we may see in the following Examples.

First Person,

Singular,	Voc.	Wanting	Plural,	Voc.	Wanting
	Nom.	*I*		Nom	*we*
	Acc.	*me*		Acc.	*us*
	Gen.	*of me*		Gen.	*of us*
	Dat.	*to me*		Dat.	*to us*
	Abl.	*from me*		Abl.	*from us*

Second Person,

Singular,	Voc.	*O thou*	Plural,	Voc.	*O ye*, or *you*
	Nom.	*thou*		Nom.	*ye*, or *you*
	Acc.	*thee*		Acc.	*you*
	Gen.	*of thee*		Gen.	*of you*
	Dat.	*to thee*		Dat.	*to you*
	Abl.	*from thee*		Abl.	*from you*

Third Person,

He, she, it.

Singular,	V.	- - - - - - -	Plural,	V.	- - - - - - -
	N.	*he, she, it*		N.	*they, they, they*
	A.	*him, her, it*		A.	*them, them, them*
	G.	*of him, her, it*		G.	*of them, them, th.*
	D.	*to him, her, it*		D.	*to them, them, th.*
	A.	*from him, her, it*		A.	*from them, th.*

Who

Who is declined in the ſame manner, the Nominative being *who*, and the other Caſes *whom*, as Accuſ. *whom*, Gen. *of whom*, Dat. *to whom*, Abl. *from whom*.

Note, the firſt and third Perſons cannot properly be ſpoken to, therefore they want the Vocative Caſe.

Repreſentatives are frequently compounded, as *himſelf*, *themſelves*, *whoever*, *whoſoever*, *ſelfiſh*.

Some Repreſentatives are called Relatives, becauſe they relate to ſome Word or Sentence ſpoken before called the Antecedent, and they uſually bring the Senſe of the Antecedent to the place where they are: Theſe are *who*, *which*, *it*; and *that* when it ſignifies who or which; and *he*, *ſhe*, *they*, when they relate to a name mentioned before, as they uſually do; for Example,

There is a ſore Evil that (which Evil) *I have ſeen under the Sun: He alſo* that (who) *is ſlothful in his*

Work

Work is Brother to him that (who) *is* a *great Waſter: I love the Lord, be*cauſe he (the Lord) *hath heard* the *Voice of my Supplication.*

When *who* and *which* are uſed as Relatives, *who* ſhould always be uſed for Perſons, and *which* for Things; as, *He* who *doth Evil hateth the Light. The good* that (which) *I would do, do not; but the Evil* which *I would not, that I do.*

The Relative agreeth with its Antecedent in Number and Perſon.

It repreſents any inanimate thing, and is frequently a Relative to ſome Sentence, or name that follows, as, It *repented the Lord that he had made Man on the Earth*, inſtead of *the Lord repented*, &c.

Who and *what* are alſo called Interrogatives when they ask a Queſtion; *who*, of perſons, and *what*, of things; as who *is there?* what *is that?*

When the Adjectives *this* and *that* are uſed as Relatives to two forme

Nam

Names, *this* relates to the laſt, and *that* to the former, as for Example, comparing two Generals, we ſay of the laſt, this *was famous for his Conduct*, that *for his Bravery*.

That is alſo uſed ſometimes as a Conjunction, when it begins the ſecond Member of a Sentence, as *it grieved the Lord*, that *he had made Man*.

Repreſentatives are called *Primitives* becauſe they are not derived from others.

II. *Perſonal Properties*, which are of two ſorts.

1. Such as ſignify mere Properties, and require like Adjectives to be joined with a Name, but do not agree with it, eſpecially in Number; theſe are *my*, *thy*, *his*, *her*, *our*, *your*, *their*, *its*, as *my Books*, *thy Friends*, *his Lands*, *their Innocence*. Such

It is cuſtomary for great Perſons, Authors and Orators to ſpeak in the plural Number, and therefore when they ſpeak of themſelves to ſay *we*: Alſo among us as well as the French and others, it is common tho' we ſpeak but to one Perſon to do it in the plural Number, but then we ſay *you*, and not *ye*: We alſo ſay *our* for *thy*, and *yours* for *thine*; yet when we

Such as have the Name implied in the ending and therefore do not require that it ſhould be expreſſed; theſe are called Poſſeſſives, and uſually come in the end of a Sentence, they are *mine*, *thine*, *yours*, *his*, *hers*, *ours*, *yours*, *their*, *own*; as *this Book is* mine, inſtead of *this Book is* my Book; or *this Poem is* thine, *or* yours, inſtead of *this Poem is* thy, *or* your Poem. Tho' ſometimes *mine* and *thine* are uſed for *my* and *thy*, before a Name that begins with a Vowel; as mine *Arm*, thy *Ignorance*.

Perſonal Properties are called * Derivatives, being derived from the Accuſative

deſign to ſpeak in an emphatical manner, or to make a plain and particular Application, we ſometimes ſay *thou*, as thou *art the Man*; otherwiſe, if we ſpeak to another in the ſingular Number, except among the People called *Quakers*, it is reckoned a ſign of Contempt, or however of great Familiarity.

* Perſonal Properties require like Qualities to be uſed with Names, and for that reaſon moſt of our Grammarians call them Adjectives, and it muſt be owned, that they may frequently

cuſative Caſe of Repreſentatives, as from *me* comes *my*, *mine*; from *thee* *thy*, *thine*; from *him*, *his*; *her*, *hers*; *who*, *whoſe*; *it*, *its*: So in the plural Number, *us*, *our*, *ours*; *you*, *your*, *yours*; *them*, *their*, *theirs*.

They have the ſame Caſes with Names, therefore need no Examples of Declenſion, eſpecially ſince they are uſually uſed with Names which have the ſigns of the Caſes before them.

OF

paſs well enough for ſuch, yet if it be conſidered that they cannot always be brought to agree with Names like Adjectives, eſpecially in the Accident of Number, they muſt be very irregular ones; therefore I rather think they come neareſt to Truth, who call them Pronouns of the Genitive Caſe in the form of Adjectives; ſeeing they have that ſignification, as if I ſay my *Books*, it ſignifies *the Books* of me; and thy *Friends*, *the Friends* of thee; which ſolves an Objection, that would otherwiſe lye againſt them in Engliſh, of their being neither Pronouns nor Adjectives.

OF THE

ADJECTIVE,

OR

QUALITY.

THE Adjective, or Quality, is a Word occaſionally added to, or uſed with a Name, to declare ſome Accident or Quality of it, and is commonly

The Common Grammar having called a Noun the *Name of a Thing*, it ſeems very odd that Adjectives, or added Words, ſhould be ranged under the ſame head; eſpecially ſince it is there ſaid, that a Noun Subſtantive, which is the Name of a Thing, may ſtand by it ſelf, and requires no other word to be joined with it to ſhew its ſignification: And on the contrary that a Noun Adjective cannot ſtand by itſelf in reaſon, or ſignification, but requireth to be joined with another word, as *good*; for tho' we may ſay of the Name, *a Man*, or *the Prince*, yet we cannot ſay *a good* or *great*, without mentioning the name of ſome Perſon or Thing that is good or great; for we conſider in every thing

nonly put before the Name; as *a ood Man.*

There are three Sorts of Qualities.

I. Common Qualities, ſuch as *good, ad, ſhort, long, high, low, ſquare, round,*

hing, its being, and its manner of being; and s the Name itſelf ſignifies the Being of the hing, ſo the added word ſignifies the Quality f the Thing, or ſome Circumſtance or Accident f it; as *good, bad, long, round, ſhort, high, ow, black, white, rich, poor, crooked, ſtraight, iſe, fooliſh, knowing, juſt, prudent*; which Qualities may be altered, or changed, and yet he Thing itſelf ſuffers nothing by ſuch alteration, ſeeing it may be equally capable of having ome other Quality applied to it, or to ſubſiſt without any at all, ſince there is no one Thing ut is capable of having ſeveral of theſe Qualities applied to it, as a *Horſe* may be ſaid to be *arge, ſtrong, ſwift*, and yet tho' none of theſe re affirmed of him, he is a real Horſe ſtill: Therefore as the Name of the Thing needs no dded Name, but may ſtand by itſelf, and the dded Word or Quality cannot ſtand by itſelf, ut requireth to be joined with ſome other Word hat is the Name of a Thing; it follows that Words that ſignify the Quality of the Thing, annot come under the ſame Denomination with hoſe that ſignify the Name of the Thing: And ſeeing

round, *hard*, *ſoft*, *wiſe*, *fooliſh*, &c. which have no ſignification except ſome Name be added, of whom ſuch Quality may be affirmed. As in theſe Examples.

ſeeing the Adverb, which ſignifies the Manner of the Verb is made a diſtinct Part of Speech why ſhould not the Adjective be ſo too, ſince it bears at leaſt the ſame relation to the Noun as that doth to the Verb? And eſpecially ſince Participles, which in ſignification as well as conſtruction with Names, are alſo Adjectives, and are there alſo made a diſtinct Part of Speech why ſhould they not rather be joyned with other Adjectives, under one head, as belonging to the ſame genus or kind of Words, notwithſtanding the ſmall difference betwixt them. And farther, if ſome Participles which in the Imagination at leaſt, have a ſtronger ſignification than others, ſuch as *Being*, *Beginning*, *Loving*, *Bleſſed*, called by Grammarians *Participials* are allowed to be Nouns, they alſo might with as good reaſon be reckoned a diſtinct Part of Speech, which no body that I have heard of ever contended for.

Mr. JOHNSON and ſeveral others prove the Adjective to be a diſtinct Part of Speech and Mr. LANE, the Grammar recommended by the TATLERS, Mr. BLACKWALL and others, tho' they reduce the eight Parts of Speech to four, make the Adjective to be one of them, and joyn the Participle with it.

A *good* Man, a *bad* Boy, a *ſhort* Coat, a *long* Gown, a *high* Tree, *low* Shrub, *fine* Houſe, *ſquare* Hall, *round* Table, *wiſe* Men, *fooliſh* Children.

II. Verbal *Qualities, uſually called Participles, which being derived from Affirmations, have ſome ſignification of being, action, or ſuffering; and have their endings like Affirmations of the paſt and preſent time.

Verbal Qualities of the *paſt Time*, are ſo called, becauſe they uſually end like Affirmations of the paſt Time, as A *learned* Man, a *confuted* Opinion, a *mixt* Multitude. (See Note on the Paſſive Verb.)

Verbal Qualities of the *preſent Time* are formed by adding *ing* to the firſt State of the Affirmation, as from *love* *loving*, *move moving*, *rove roving*; as a *loving* Friend, a *moving* Diſcourſe a *roving* Fancy, a *ſinging* Bird.

*The Note on Participles in the OXFORD GRAMMAR ſays, a Participle is only a Noun Adjective that partakes of ſome Accidents of the Verb.

III. Added Names, or Noun Adjectives, that is, one Name added to another, to ſhew ſome Accident or Quality of it, whereby they become Qualities in their uſe, tho' they are real Names in themſelves, as a *cock* Sparrow, a *game* Cock, a *horſe* Race, *glaſs* Window, *iron* Cheſt, *paper* Book: Or being joined, may be reckoned one compound Name, as *a Cock-Sparrow.* [See Names.]

Some Names are changed into Qualities by a Variation in the ending, as from Wood *wooden*, Silver *ſilvered*, God *godly*: And ſometimes they require another Quality to be joined with them beſides ſuch Variation, as *ſtiff necked*, *hard hearted.*

Qualities are known by putting the word *Thing* after them, inſtead of any other name, as a *good* thing, a *bad* thing, a *white* thing.

The Quality hath the ſame Accidents of Number and Perſon with the Name, with which it agrees, yet hath no

no variation to expreſs them, or to make the plural Number by adding * *s* or otherwiſe; as a *good* Man, *good* Men; but continues always the ſame, except when the Name is ſpoken of as compared with another to ſhew ſome excellency, deformity, increaſe, decreaſe, or ſome other accidental Quality of it.

There are commonly reckoned three Degrees of Compariſon, the Poſitive, the Comparative and the Superlative.

† The Poſitive barely names the Quality without ſaying any thing farther of it; as *hard*, *ſoft*, *high*, *low*.

The Comparative exceedeth the Poſitive

* *s* Is ſometimes added to an Adjective to ſignify the plural Number but then the Subſtantive is never expreſſed, and therefore it has the Signification of a Name; as *I ſaw among the ſilly* Ones, *&c.* ſo *Gen.* vii. 7. — *of clean Beaſts by* Sevens; ſo *others*, *&c.*

† The Poſitive Word ſignifying the firſt State of the Thing without any exceſs of Increaſe or Diminution, is improperly called a Degree of Compariſon, therefore there can be but two Degrees, the Comparative and the Superlative

ſitive in ſignification, and is formed by adding *er*, to the Poſitive, or by putting the Adverbs *more* or *leſs* before it; as *harder*, *ſofter*, *higher*, *lower*, *leſs hard*, *more delightful*.

The Superlative exceedeth the Poſitive in the higheſt Degree; and is formed by adding *eſt* to it, or by putting *moſt*, *very*, or *extraordinary* before it; as *hardeſt*, *ſofteſt*, *higheſt*, *loweſt*; *extraordinary hard*, *moſt ſoft*.

A Defect is often compared by *leſs* and *leaſt*; as *leſs mindful*, *leaſt*, &c.

Qualities compared after this manner are called regular Compariſons, whereas others that require the word to be quite changed are irregular Compariſons; as *good*, *better*, *beſt*; *bad*, *worſe*, *worſt*.

Some Qualities ſuch as *one*, *two*, *a*, *an*, *the*, do not admit of being compared.

Verbal Qualities with moſt common Qualities when they are uſed without Names are reckoned in conſtructon

as

as Names, especially when the Adjective Article *the* stands before them; as the *Learned*, the *Living*, the *Great*, the *Good*: *In the* Beginning *God created the Heavens*: *The* Good *that I would do I do not*; *but the* Evil *which I would not, that I do.*

And for the Quality *no*, when the Name is omitted we say *none*; as there is *none* that doth good; that is, *no Man.*

A, *an*, *the*, which are commonly reckoned as no part of Speech, but Signs of Names, are real Qualities, seeing they come before Names, and have the Nature of Qualities. For *a* before a Name signifies one particular thing, and is capable of being applied to every Name of the singular Number that begins with a Consonant, and therefore called an Indefinite Article; as *a* Man, *a* Book. But if the Name begin with a Vowel *an* is used instead of *a*, to promote a smoother sound; as *an* Egg, *an* Apple. If another Qua-

lity come before the Name, *a* or *an* muſt be put firſt; as a *good* Man, an *oval* Table.

The, is called a definite Article, being uſed in a more reſtrained and limited ſenſe, as ſignifying ſome particular thing by way of eminence, as *the* Lord, *the* King, *the* Church.

A, *an*, *the*, are ſeldom uſed before proper Names, except before the Names of Rivers or Ships where *the* is always uſed, as *the Thames*, *the Trent*, *the* Rhine; *the* Royal George, *the* Britannia, *the* Neptune.

Qualities are derived from Names, by adding *y*, *ly*, *iſh*, *en*, *full*, *leſs*, *ous*, *ed*; as *thirſt-y*, *haſt-y*, *God-ly*, *man-ly*, *fool-iſh*, *wood-en*, *faith-ful*, *fruit-leſs*, *grievous*, *fleſh-ed*.

OF

Having in the Notes on Names ſhewn the Advantage which the Engliſh Tongue has above the Latin and Greek with reſpect to Gender, Caſe and Declenſion, we may here obſerve the ſame as to Qualities, which have no Variation at all except by Compariſon; for as the Book entituled THE ADVANTAGES OF A GOOD LANGUAGE obſerves, "The "making

" making all Adjectives and Participles unde-
" clined, ſaves the Learner much pains, and
" yet is ſufficiently clear and full: What is
" plainer than a *good* Man, or a *good* Woman?
" or *good* Men, and *good* Women? what occa-
" ſion is there for varying in either Number,
" Perſon, or Gender, in the Word *good?*"
Whereas Mr. LEWIS has obſerved the Ad-
jective in Latin and Greek has above thirty
Variations; and to illuſtrate this obſervation,
having given an Example of Names in one of
the Declenſions, I ſhall here do the ſame as to
Qualities, in the words *bonus* and *good*, where
note, that in the word *bonus* the firſt word in
every Caſe is the maſculine Gender; the ſecond
the feminine, and the laſt the neuter.

Latin.

Singular,		Plural,
Nom. *Bonus, a, um,*		Nom. *Boni, æ, a.*
Gen. *boni, æ, i.*		Gen. *bonorum, arum, orum.*
Dat. *bono, æ, o.*		Dat. *bonis*
Ac. *bonum, am, um.*		Ac. *bonos, as, a.*
Voc. *bone, a, um*		Voc. *boni, æ, a.*
Abl. *bono, a, o.*		Abl. *bonis.*

Engliſh.

Singular,	Nom. *Good*	Plural,	Nom. *Good*
	Gen. *good*		Gen. *good*
	Dat. *good*		Dat. *good*
	Acc. *good*		Acc. *good*
	Voc. *good*		Voc. *good*
	Abl. *good*		Abl. *good*

OF THE

PREPOSITION.

PREPOSITIONS, or *Fore placed Words*, are either little Words joyned with other Words in Compoſition; or ſuch as being pu betwixt other Words, (chiefly Names ſhew their relation to each other, i affinity, diſtance, or ſome other caſua circumſtance.

Some Prepoſitions are joined in Com poſition; as *in*, *inward*, *into*; *out*, *ou ward*; *to*, *towards*; *there*, *thereby be*, *beſide*; *with*, *without*; *for*, *forward under*, *underneath*; *after*, *afterward*

Or being put between Words the ſhew the relation they ſtand in to eac other, uſually called Caſe; as in t following Examples. And we may o

ſer

ſerve that moſt of them may be uſed in ſeveral Senſes, which the Words before them point out.

OF.

Of ſignifies Relation or Deſcent] *the ſon* of *Adam.* Concerning] *a book* of *phyſic: Milton wrote* of *the fall of man.* The Matter of a Thing] *a cup* of *gold: heart* of *oak.* The Author] *the works* of *Tillotſon.* Cauſe] *he died* of *hunger.* [Quality] *a man* of *honour.* Peculiarity] *the city* of *London: the rays of the ſun.*

TO.

Place] *I go* to *London.* Deſign] to *ſee the King: given* to *the poor.* Cauſe] *a preſs* to *bind books.* Time] to *Day*, to-*morrow.* Addreſs] *a ſpeech* to *the King.* Succeſſion] *one generation* to *another.* Concerning] *as* to *what we were talking of.* Until] *he enjoy'd it* to *the Day of his Death.* It is frequently uſed for *Unto*; as *from one generation* to (or unto) *another: from the beginning of the year* to *the end*

end thereof. And it is a ſign of the Infinitive Verb; as to *love*, to *move*.

FROM.

Place] from *London.* Time] from *the beginning of the world.* Deſcent] from *pious Anceſters.* Order] from *boy to a man:* from *head to foot.*

FOR.

The End or Uſe] *a whip* for *the horſe*, *a bridle* for *the aſs.* [Duration] *a place* for *life.* Conſidering] *a learned man* for *the time he lived in.* Peculiarity] *William is* for *us.* Retaliation] *an eye* for *an eye.* Inſtead of] *to preach* for *the Doctor.*

WITH.

Company] *he went* with *my father.* Conjunction] *in alliance* with *the Dutch.* Manner] *he acted* with *wiſdom.* Mixture] *to mix water* with *wine.* Inſtrument] *to write* with *a pen.*

WITHIN.

Place] *to keep* within *doors.* Time] *he came* within *the time appointed.*

WITHOUT

WITHOUT.

Place] *they stood* without *doors.* Pri-tion] *he went* without *me* [illegible] *man* ithout *money.* Certainty] without *ntroversy great is the mystery.* Not ith] *he did it* without *authority.*

BY.

Nearness] *thousands shall fall* by *y side.* Cause] *all things are made* y *God: hurried on* by *passion.* In] by *ght and* by *day.* Instrument] *he fell* y *the sword.*

ON, or UPON.

Place] *the meat is* on, *or* upon *the* ble. Habit] *to put* on *his cloaths.* oncerning] *they agreed* on *that mat-r.* Motion] *they went* on. Occur-nce] *I will do it* on *the first opportu-ity.*

AT.

Place] *I saw him* at *London.* Time] t *four a Clock.* For] *sold* at *a great rice.* With] *they play* at *Cards.* Ac-ording] *he abuses me* at *pleasure.*

ABOVE.

ABOVE.

Place] *I ſaw him* above *ſtairs.* Rather] *wiſdom is to be valued* above *gold.* Honour] *he is* above *him in learning.* Time] *they fought* above *four hours.* Preference] above *all things put charity.*

BEFORE.

Place] *he ſtood* before *the door.* Time] before *break of day.* Firſt] *the horſe* before *the cart.* Preference] *humility is* before *honour.* To Circumvent] *he was* before *hand with me.*

BEHIND.

Place] *he ſtandeth* behind *the wall.* Compariſon] *he is* behind *few in accompliſhment.*

BENEATH.

Place] *the earth* beneath *us.* Inferiority] beneath *him in learning.*

BELOW.

Place] *all things* below *the ſkies are ſubject to change.* Inferiority] below *him in honour and learning.*

UNDER

UNDER.

Situation] *all things* under *the ſun.* Superiority] under *the victorious Marlborough.* Protection] *retired* under *the cannon.* Preſſure] under *trouble or affliction.* Inſtruction] under *a Tutor.*

BETWIXT, BETWEEN.

The firſt is uſed when two are ſpoken of, the latter when we ſpeak of more than two.

Place] betwixt *York and London.* Time] betwixt *June and January.* Suſpenſe] betwixt *hope and fear.* Among] *love* between *brethren.* Middle] *a brook* between *the hills.*

OUT.

Place] *he went* out *of doors.* Time] *time* out *of mind.* Anger] *he is* out *with me.* Cauſe of a Thing] out *of ſpite.* Want] out *of money.*

ABOUT.

Place] *to go* about *the city.* The ſtraiteſt way] *he went* about. Round] *a girt* about *with a girdle.* Time] about

a

a quarter of an hour. Employ] *he* about *his work.* Concerning] *Mi* *wrote* about *the fall of man.* Nearne *somewhere* about *St. Paul's.*

TOWARDS.

Place] *gone* towards *London.* Tim towards *winter:* towards *night.*

AMONG or AMONGST

Company] *they parted my garme* among *them.*

AGAINST.

Place] *to hang* againſt *a wall.* O position] *to fight army* againſt *ar* Time] *to have new cloaths* agai *Eaſter.*

OVER.

Height] *a cloud* over *the ea* Way] *to go* over *the Common.* Exce over *much Liquor: to be* over *wi* over (or more) *than was bargain'd f*

AFTER.

Time] after *man had ſinned de came into the world.* Follow] *f*

go before, ſome follow after. To imitate] *to write blank-verſe* after *Milton.* Study] *to follow* after *ſuch a ſtudy.*

BESIDE.

To Miſs] *to ſhoot* beſide *the mark.* Frenzy] *he was beſide himſelf.* Except] *he did that which no man* beſides *himſelf could do.* Go by] *the covetous grudge that any thing ſhould go* beſide *them.* To wave] *that is* beſide *my principal deſign.*

BEYOND.

Place] *he goes* beyond *London,* or beyond *ſea.* Qualification] *a man* beyond *others in his profeſſion: to anſwer* beyond *expectation.* Over-reach] *he got* beyond *him.*

NEAR or NIGH.

Place] *he lives* near (or nigh) *the city.* Time] *a Patient* near *expiring.* Conſanguinity] near *of kin.* Affection] *a perſon very* near *me.*

THRO'

THROUGH or THOROUGH.

Place] *to travel* through *France*: *He ſwam* through *the river.* Diſcernment] *God ſees* through *the heart.* Motive] *it was done* through (or by) *the advice of friends.*

OFF.

Taken away] *cut* off *in the midſt of his days.* Depart] *put* off *from ſhore:* Defer] *to put* off *an affair.*

CONCERNING.

About] concerning *the affair under debate.*

NEXT.

Place] *a place* next *to the ſtable.* Time] *to be puniſhed the* next *time.* Second] *he came* next *to the firſt.* In Order] *the* next *heir to an eſtate.*

OF

Having in the deſcription of this part of Speech, and in the notes on Names, ſhewn the nature and uſe of Prepoſitions, I think it needleſs to ſay any thing by way of note here, but refer the reader thereto, and to the note on Conjunctions.

OF THE

VERB.

THE Verb or Affirmation is a word that affirms ſomething of he ſubject or agent, either of being, ction or ſuffering; without which

E other

All Grammarians allow the Verb, or Word, s it ſignifies, to be a neceſſary Part of Speech, et they are not ſo well agreed on the ſuita- leneſs of its Name, for as the other Parts of peech have names that convey to the under- anding ſome proper Ideas of their Nature and Uſe, and no ſuch Idea can be collected from his, a *Word*, which might with as good reaſon e given to any other Word, or kind of Words; herefore they look upon it as too general a ame, and have endeavoured to explain it, by alling it a Word by way of Eminence, and o- hers, the Chief Word of a Sentence; and com- aring a Sentence to the ſtructure of an human ody, call the Verb the Spirit, Life, or Soul of

it

other words have no meaning: Fo
as Things are expreſſed by Names,
are their beings, actions, and ſuffe
ings by Affirmations.

Accordingly there are four ſorts o
firmations.

I. *Affirmations* ſignifying *Being*
which are chiefly *am* and *be*; theſe a
naturally the ſame, and are frequentl
uſed one for the other: They are uſ
ally called *Subſtantive Verbs*, becau
they ſignify *being*; as I *am* (*be*) a Ma
thou *art* a Boy, he *is* a Child.

But when *am* and *be* are uſed wit
other Affirmations, they then ceaſe
have the nature of Affirmations, then
ſelves, and like other Helpers, co
monly called Auxiliary Verbs, the
ſignify the *Times* of Doing or Su

ferin

it, ſeeing other words have no meaning wit
out it: Yet after all as it is a word that nee
explanation, the Grammar recommended by t
Author of the TATLERS, chooſes to call
an *Affirmation*, as being a name that carries
it the very eſſence of what is deſigned by it a
Part of Speech.

fering. (See the Notes on Time, and on the Paſſive Verb.)

II. *Common Affirmations*, that uſually ſignify *Doing*, which are therefore uſually called *Active Verbs*, or *Affirmations*; as I *love*, thou *readeſt*, he *fighteth*.

III. *Affirmations* ſignifying ſome Impreſſion made upon the Subject, which is therefore called the Patient, and therefore are called *Paſſive Verbs* or *Affirmations*, and are uſually formed like Affirmations of the Paſt Time; as I *am loved*, thou *art moved*, he *is killed*.

IV. *Infinitive Affirmations*, or ſuch as ſignify being, action, or ſuffering in general, without a Nominative Caſe, or ſignification of Number and Perſon.

The Accidents of Affirmations are Number, Perſon, and Time.

Of PERSON *and* NUMBER.

ALL Affirmations ſuppoſe ſome Agent or Subject of being, doing,

* See a Note on the *Paſſive Verb* at the end this Part of Speech.

or ſuffering, called Perſon, if one; or Perſons if more than one; whereby beſides their general Nature of Affirmations, they have the accidental ſignification of Perſon and Number; but Affirmations in Engliſh having no variations in their endings like thoſe in Greek and Latin, to denote Perſon and Number, except in the ſecond and third Perſon ſingular, they are directed by the Nominative Caſe, and uſually like Names, borrow the perſonal Repreſentatives *I*, *thou*, *he*; *we*, *ye* and *they* to expreſs them; as *I* write, *thou* writeſt, *he* writeth, *we* write, *ye* write, *they* write.

Of TIME.

EVERY being, action or ſuffering is in ſome Time, and therefore every Affirmation implies, above what

As to Perſon and Number we may obſerve, that as Pronouns in general are uſed to repreſent and prevent a Repetition of the names of perſons and things, ſo in Latin the Verb has variety of perſo-nal

what it principally ſignifies, ſome Time, either paſt, preſent or to come, which the Latin Grammar calls *Tenſe*, and is diſtinguiſhed by a different ending of the Affirmation; but having no ſuch variations in Engliſh, they are forced to borrow certain † Helpers to

nal endings to prevent a frequent Repetition of the Pronoun which therefore is ſeldom uſed but on ſpecial occaſions by way of emphaſis; ſuch perſonal endings carrying in them the ſignification of the Pronoun without particularly expreſſing it, ſeeing *amo* I love, *amas* thou loveſt, *amat* he loveth, are as ſignificative of Perſon and Number as it would be to ſay *ego amo* I love, *tu amas* thou loveſt, *ille amat* he loveth; but the Engliſh Verb having no ſuch Perſonal Endings, there is a neceſſity the Perſonal Pronoun ſhould be joyned with it to expreſs them; for tho' the ſecond and third Perſons in the ſingular Number may be ſaid to have ſomething of Perſonal Endings, yet they have none in the plural Number, and many times have none in the ſingular, that is when a Helper comes before them.

† I chuſe to call them *Helpers*, rather than *Auxiliary* or *Helping Verbs*, becauſe when they are thus uſed, they are not properly Verbs.

The late judicious Mr. *SHAW* in his SYN-

CRITICAL

give them that ſignification; theſe are *am*, *have*, and *do* in their ſeveral Times; alſo *can*, *could*; *ſhall*, *ſhould*; *will*, *would*; *may*, *might*, *muſt*; *let*; the three firſt of which, when they are uſed without other Affirmations, are Affirmations themſelves; as I *am* a man; you *have* an Eſtate; they *do* Buſineſs.

But when they are uſed before other Affirmations, they then looſe their own natural ſignification of being, doing and poſſeſſion, ceaſe to have the nature of Affirmations, and are ſigns of the Times of being, doing and ſuffering; as I *am* writing, or I *do* write; or I *have* written; I *ought*, *ſhould*, *might*, or *could* write; or I *can*, *may*, *muſt* write.

There

CRITICAL GRAMMAR, no doubt refers to theſe, where in his Notes on the Parts of Speech he ſays, there are many little Words or Particles in the Engliſh Tongue, which cannot be reduced to any of the Eight Parts, but are the Signs of Tenſes of Verbs.

There are || four Times of Affirmation, which according to their natural Order are,

|| Beſides the Times here mentioned, the common Latin Grammar has the Preter-Imperfect Tenſe, or Time not perfectly paſt, which however proper it may be in a Language where the Time, as well as other Accidents of Verbs are marked out by variations in the ending; yet it does not ſeem to be ſo in Engliſh; ſeeing if I ſay *I have loved* or *did love*, every one underſtands it to be meant of the paſt time, without any ſuch relation to the preſent, *have* being always in Engliſh a ſign of the preter Tenſe, or paſt Time, and *did*, as well as *had*, of the preter-pluperfect or time more than perfectly paſt; for as to what the Grammar recommended by the Author of the TATLERS calls the *paſſing time*, and Mr. *GREENWOOD*, the *preter time of the action not finiſhed*; I need only quote the words of the late ſtudious Mr. *JOHNSON*, who *Commen.* p. 280 ſays, " There is no ſuch thing in nature as a Time " imperfectly paſt, for the preſent time, which " divides the paſt from the future, being only " the preſent moment, which is indiviſible, all " that is gone before is paſt, and perfectly paſt, " as well as all that is to come is perfectly " future: There is nothing therefore that can " be more falſe and abſurd, than to define a

" tenſe

I. The Time more than perfectly Paſt expreſſed by one of the Helpers *had*, or *did*, as I *had* loved, or I *did* love. II. The

" tenſe by the ſignification of a thing that is not " in nature to be ſignified —— whether the " action be compleat or no, the time is compleat; " for all the time between the incompleat action, " and the time of ſpeaking it, is compleat, and " perfectly paſt; and it is only with reſpect " to the time of ſpeaking it, that any thing is " ſaid grammatically to be paſt, preſent or " future." Agreeable to this, Mr. *CLARKE* late of *Hull*, ſeems to give up the Preterimperfect Tenſe of the Latin, who in his Grammar p. 20. ſays, " Tho' *did* and *didſt*, *was* and " *were* are uſually called ſigns of the preterimperfect tenſe; yet they are as much ſigns of the " preterperfect tenſe, or more ſo, the Engliſh Verb " with thoſe ſigns being generally beſt rendered " into Latin by the preterperfect tenſe, which is " much more uſed than the preterimperfect tenſe, " even where that may be uſed well enough."

There are properly but three times, the paſt, preſent, and future, but becauſe the preſent is only the preſent moment, the future altogether uncertain, and the paſt comprehends all the time that is paſt, Grammarians think the paſt to be too generally expreſſed, and that ſomething farther is neceſſary to ſignify whether an action was lately done, or had been done ſome time, and therefore they divide it into the paſt time, and the time more than perfectly paſt.

II. The Paſt Time, which is expreſſed either by the Affirmation ending in *d*, *e*, *t*, *n*, *k*, as I *loved*, I *wrote*, you *fought*, he *drank*, ſhe *ſpun*; or by the Helper *have* going before it, as I have *eaten*, we have *drank*.

III. The Preſent Time, expreſſed either by the Affirmation it ſelf, as I *love*, with the addition of *eſt* and *eth* to the ſecond and third Perſons ſingular, as thou *loveſt*, he *loveth*; or by the Helpers *can* or *do*, as I *can* or *do love*; or by *am*, and the Affirmation ending in *ing*, as I *am loving*, thou *art loving*.

IV. The Future Time expreſſed by one of the Helpers *ſhall*, *will*, *may*, *muſt*, *let*, going before the Affirmation, as you *ſhall love*, I *will love*, he *may love*, they *muſt love*, *let* them *love*.

Note, *ought*, *could*, *ſhould*, *would*, *might* are equivocal ſigns, being uſed ſometimes

ſometimes for one time, and ſometimes for another, as *I ought to have loved, I ought to love*; *I could have loved, I could love*; where we may obſerve that *have* is added in the paſt time.

When Helpers are put before Affirmations to ſignify time, they change their own endings in the ſecond and third perſons ſingular, except in the future time, but the Verbs they aſſiſt continue the ſame.

The ſeveral ſorts of Affirmations are expreſſed in Number, Perſon and Time in the following manner.

I. *Am*, *have* and *do*, are Affirmations themſelves, but when they come before other Affirmations ſignify the Times of Doing and Suffering.

Am and *be* have naturally the ſame ſignification of being, and are therefore uſually called Subſtantive Verbs.

The

The Time more than perfectly Paſt.

I had been, thou hadſt been, he had been;
We had been, ye had been, they had been.

The Paſt Time by *was.*

I was, thou waſt, he was;
We were, ye were, they were.

Or,

I have been, thou haſt been, he hath been;
We have been, ye have been, they have been.

The Preſent Time.

I am, thou art, he is;
We are, ye are, they are.

The future Time.

I ſhall will may muſt be, thou ſhalt wilt mayſt muſt be, he ſhall will may muſt be;
We ſhall will may muſt be, ye ſhall will may muſt be, they ſhall will may muſt be.

Do is commonly uſed as a Helper to other Affirmations, more emphatically to expreſs the Time more than perfectly paſt, and the Preſent, yet it is ſometimes uſed as an Affirmation itſelf.

The

The Time more than perfectly Paſt.

I did, thou didſt, he did;
We did, ye did, they did.

Or by *had.*

I had done, thou hadſt done, he had done;
We had done, ye had done, they had done.

The Paſt Time, with *have.*

I have done, thou haſt done, he hath done;
We have done, ye have done, they have done.

The Preſent Time.

I do, thou doſt, he doth;
We do, ye do, they do.

Or with *am.*

I am doing, thou art doing, he is doing.
We are doing, ye are doing, they are doing.

The Future Time.

I ſhall will may muſt do, thou ſhalt — he ſhall —
We ſhall will may muſt do, ye ſhall — they ſhall —

Have is an Affirmation when it ſignifies Poſſeſſion, and has no other Affirmation following it.

The

The Time more than perfectly Paſt.

I had, thou hadſt, he had;
We had, ye had, they had,

The Paſt Time.

I have had, thou haſt had, he hath had;
We have had, ye have had, they have had.

The Preſent Time.

I have, thou haſt, he hath;
We have, ye have, they have.

The Future Time,

Known by the Signs *ſhall, will, may, muſt.*

I ſhall will may muſt have, thou ſhalt — he ſhall —
We ſhall will may muſt have, ye ſhall — they ſhall —

Note, when *have* is uſed as an Helper before other Verbs, as it does not ſignify Poſſeſſion, but the Time of being, or action, it is therefore never uſed in the preſent time, *have* and *having* being ſigns of the paſt Time.

II. *Affirma-*

II. *Common Affirmations* that uſually ſignify *Action*, called *Active Verbs.*

The Time more than perfectly Paſt.

I had loved, thou hadſt loved, he had loved;
We had loved, ye had loved, they had loved.

Or with *did.*

I did love, thou didst love, he did love;
We did love, ye did love, they did love.

The Paſt Time.

I loved, thou lovedſt, he loved;
We loved, ye loved, they loved.

Or with *have.*

I have loved, thou haſt loved, he hath loved;
We have loved, ye have loved, they have loved.

The Preſent Time.

I love, thou loveſt, he loveth;
We love, ye love, they love.

Or with *do.*

I do love, thou doſt love, he doth love;
We do love, ye do love, they do love.

Or with *am.*

I am loving, thou art loving, he is loving;
We are loving, ye are loving, they are loving.

The Future Time.

I ſhall will may or *muſt love, thou ſhalt — he ſhall —*
We ſhall will may or *muſt love, ye ſhall — they ſhall —*

III. *Affirma-*

III. *Affirmations* which ſignify *Paſſion* or *Suffering*.

Theſe have the Subſtantive Verb *am* or *be* as a Helper to ſignify Suffering, and in the Time more than perfectly paſt, the paſt, and the future Time, they have alſo the Helpers *had*, *have*, and *ſhall* to ſignify Time.

The Time long ſince Paſt.

I had been loved, thou hadſt been loved, he had been loved;
We had been loved, ye had been loved, they had been loved.

The Paſt Time, by *was*.

I was loved, thou waſt loved, he was loved;
We were loved, ye were loved, they were loved.

Or,

I have been loved, thou haſt been loved, he hath been loved;
We have been loved, ye have — they —

The Preſent Time.

I am loved, thou art loved, he is loved;
We are loved, ye are — they are —

The Future Time.

I ſhall be loved, thou ſhalt be loved, he ſhall —
We ſhall be loved, ye ſhall — they —

The

The greateſt part of Affirmations are regularly formed thro' their ſeveral Times in this manner, yet in active Affirmations the third Perſon ſingular of the preſent is frequently contracted, and for he *loveth* we ſay he *loves*, and in many of them the paſt time is very irregular, the *e* being frequently cut off by an Apoſtrophe to ſhorten the Pronunciation as for loved *lov'd*, charmed *charm'd*, and ſometimes it ends with *t*, as for dreamed *dream't*: Sometimes it is formed by leaving out the *e* final when the Affirmation ends with it, as hide *hid*, and ſometimes by changing a Letter or two, as ſpin *ſpun*.

Theſe Irregularities will farther appear in the following Examples.

Preſ. Time.	Paſt Time.	Preſ. Time.	Paſt Time.
Bind	*bound*	*catch*	*caught*
bend	*bent*	*come*	*came*
breed	*bred*	*dream*	*dream't*
bring	*brought*	*feed*	*fed*
buy	*bought*	*find*	*found*

Pref. Time.	Paſt Time.
flee	*fled*
fling	*flung*
grind	*ground*
hang	*hung*
hear	*heard*
know	*knew*
keep	*kept*
leave	*left*
lend	*lent*
loſe	*loſt*
make	*made*
run	*ran*

Pref. Time.	Paſt Time.
ſhine	*ſhone* & *ſhined*
ſpin	*ſpun*
ſtick	*ſtuck*
ſweep	*ſwept*
teach	*taught*
tell	*told*
think	*thought*
wind	*wound*
work	*wrought* & *worked*

The Verbal Quality, or Participle of the Paſt Time, is uſually the ſame with the paſt Time of the Affirmation, yet frequently differs from it, as in the following Examples.

Preſent Time.	Paſt Time.	Verbal Quality.
Bare	*bore*	*born*
begin	*began*	*begun*
bid	*bade*	*bidden*
beat	*beat*	*beaten*
chooſe	*choſe*	*choſen*
dye	*died*	*dead*

Preſent Time.	Paſt Time.	Verbal Quality.
draw	*drew*	*drawn*
drive	*drove*	*driven*
fall	*fell*	*fallen*
fly	*flew*	*flown*
give	*gave*	*given*
grow	*grew*	*grown*
hew	*hewed*	*hewn*
hold	*held*	*holden*
mow	*mowed*	*mown*
ring	*rang*	*rung*
riſe	*roſe*	*riſen*
run	*ran*	*run*
ſee	*ſaw*	*ſeen*
ſeeth	*ſod*	*ſodden*
ſhear	*ſheared*	*ſhorn*
ſhoot	*ſhot*	*ſhotten*
ſhrink	*ſhrank*	*ſhrunk*
ſing	*ſang*	*ſung*
ſlay	*ſlew*	*ſlain*
ſmite	*ſmote*	*ſmitten*
ſow	*ſowed*	*ſown*

ſtrew

As it is common to contract the Paſt Tim and Verbal Quality, eſpecially in words of o ſyllable, by leaving out the vowel in th which is added, and to put an Apoſtrophe o its Place to ſhew that ſuch Word is contracte

Preſent Time.	Paſt Time.	Verbal Quality.
ſwear	*ſwore*	*ſworn*
ſwell	*ſwelled*	*ſwollen*
thrive	*throve*	*thriven*
throw	*threw*	*thrown*
wear	*wore*	*worn*
weave	*wove*	*woven*
write	*wrote and writ*	*written*

IV. The *Infinitive Verb.*

The Infinitive Verb ſignifieth Being, Doing and Suffering in general, without Subject or Agent, and therefore has neither Nominative Caſe, Perſon, or Number; and is known by the ſign *to* coming before it, expreſſed or underſtood; as *to be, to run, to be loved.*

as in *lov'd, fear'd,* and others, whereby words of two ſyllables are reduced to one; ſo longer words are ſubject to the ſame alterations, eſpecially ſuch as originally end in *e* or *r*, for if a ſyllable be added that begins with another vowel, nothing is more common than for the ſaid *e* to be left out, as in humble *humbled,* dwindle *dwindled,* remember *remembred, remembring,*

The Infinitive Verb is both Active and Paſſive, and hath the accidental Signification of Time paſt, preſent and to come.

Doing.	Being and Suffering.
Paſt Time.	
To have loved.	*To have been loved.*
Preſent Time.	
To love.	*To be loved.*
Future Time.	
To love.	*To be loved.*

OF

bring, whereby the ſound of the word is ſpoiled and a ſyllable entirely loſt, which muſt occaſion ſome confuſion in ſpelling and writing ſuch words, eſpecially to ſuch Teachers and others who know no other rule than the natural one, of obſerving the Sounds.

The Author of THE MANY ADVANTAGES OF A GOOD LANGUAGE, ſays, "We have a "fondneſs for Abreviations, and that fills our "Language with too many Monoſyllables, and "harſh Cluſters of Conſonants;" and the 135th SPECTATOR attributes this to our natural averſion to Loquacity, and a deſire of uttering our thoughts in the feweſt ſounds, and ſhorteſt way we are able, which he adds, "Shews the "*Genius* and natural Temper of the Engliſh, "and which perhaps may recommend the Peo-"ple tho' it has ſpoiled the Tongue."

This

This Contracting of words is therefore looked upon as very blameable, except in Poetry, where the lines being bound to exact meaſures make it not only ſometimes excuſable, but frequently neceſſary: but, "The practice of it in Proſe "has very much disfigured our Tongue, and "turned a tenth part of our ſmootheſt words "into ſo many cluſters of conſonants. This is "the more remarkable, becauſe the want of "vowels in our Language has been the com-"plaint of our politeſt Authors, who neverthe-"leſs are the Men that have made thoſe Re-"trenchments, and conſequently very much in-"creaſed our Scarcity of Vowels."

To remedy this, as I have ſaid elſewhere, the ingenious Mr. *COOK* in his PROPOSALS FOR PERFECTING THE ENGLISH TONGUE obſerves, that ſuch words ought to be ſpelled *bumbelled*, *dwindelled*, *remembering*, as we already ſpell ſome ſuch words and other derivative words, where the primative has an *e* final, as fire *fiery*. (See my ENGLISH SPELLING-BOOK, *of Derivative Words.)*

In the enumeration of the Kinds of Verbs, I have only mentioned, thoſe that ſignify Being, Action, and Suffering, it being generally allowed that we have no other ſorts; yet becauſe Grammarians do not allow ſome Verbs (ſtrictly ſpeaking) to ſignify Action, but a State of Being and Exiſtence, as they call it, as I *ſtand*, *ſit*, *lie*, *ſleep*; to avoid any farther diſtinctions, I chuſe to call them all *Common* Verbs. Active Verbs are again diſtinguiſhed into *Tranſitive*, and *Intranſitive*; that is, when the Action

passes from the Subject to an Object, they call it a *Transitive* Verb, as I *read* Books, he *drinks* Water. Otherwise if it does not admit of an Accusative Case, they call it an *Intransitive* Verb; however, some Grammarians allow no *Intransitives*, but that when they do not admit of an Accusative Case, they have one of their own signification, as I *run*, *a Race*; I *write*, *a Writing*; I *fight*, *a Fight*. Passive Verbs are included under this kind.

In the foregoing Account of the Accidents of Verbs, I have omitted mentioning that of Moods, which shew their several Manners of affirming, whether by barely affirming, wishing, &c. which Mr. *JOHNSON* calls *The several Ways of predicating*, for tho' some of our Grammarians continue the same number of Moods with the Latin, yet others of great note entirely reject them: However, one of our latest Grammarians retains three Moods, the Indicative, the Imperative, and the Infinitive; the two first of which must be accounted different ways of predicating, yet as the Indicative is only a simple Affirmation, and not a distinct mode of affirming, and as most of our modern Grammarians make the Imperative to be only the future Time, and not a distinct Mood; and the Infinitive to be no Mood at all, therefore I chuse rather to call them Infinitive Verbs.

A NOTE *on the* Passive *and* Infinitive Verbs.

Modern English Grammarians are pretty unanimous in their opinions that we have no Passive Verbs, but that when we express any thing of Passion

Passion or Suffering, it is done by the Substantive Verb *am*, and the passive Participle, as they call it; as, I *am loved*, thou *art wounded*. This (I suppose) they build upon a fundamental Principle in Grammar, that no simple Sentence can have more than one Nominative Case and one Verb, and therefore looking upon the helping Verb *am* to retain the nature of a Verb, they take it for granted that the word it assists must be a Participle, or Verbal Adjective: In answer to which, I would beg leave to observe, that when *am* and other Helpers are used before Words that signify Doing or Suffering, they do not carry with them any proper Ideas of Being, Doing or Suffering, but are Signs of the Times of Doing and Suffering; as I *am* loving, thou *art* loved, we *were* loved; where it is plain, that *am* does not signify Being, nor has the signification of Doing and Suffering but the Times of them, and therefore it cannot in that case be the Verb; but the word that it assists, whether active or passive, must be the real Verb; for *am* is used also before the Active Verb, more emphatically to express the present time, as I *am writing*, thou *art reading*: And English Verbs, especially Passive Verbs having no variations to signify Time, but being the same in all Times, they are forced to borrow *am* as a Helper in its several Persons and Times to give them that signification: And farther we need only consider the difference of Signification betwixt the Participle and the Verb, whether active or passive; the one signifying the Quality of the Thing, and is always used with the Name of

it, expressed or understood, as a *loving* Friend, a *writing* Desk, a *beloved* Notion, *burnt* Ground; and the other signifying the Action or Suffering of the Thing, and having all the Accidents of the Verb, as I am *writing*, thou art *loved*, the Ground is *burned*: For tho' it must be allowed that words are only to express the Ideas of the Mind, and therefore when those Ideas are less strong, that they may have no greater signification than an Adjective; yet when the Idea is strong, and the sense full and compleat, and will not admit of a Name after them, they can be no other than Passive Verbs.

And as to the Passive Verb being the same with the Participle of the Past Time, that allegation seems to have very little in it, for if that should be admitted, yet it does not follow that it must therefore be a Participle, seeing its manner of signifying is so vastly different, as above. And again, as Participles are allow'd on all hands to have some signification of Time, that is one of the past and the other of the present time, and are therefore called Participles of the Past and Present Times, and the Passive Verb, which they call the Participle of the Past Time, being used not only in the past, but in the present and future Times, and yet to call it a Participle of the Past Time, is such a Solecism that I leave those to account for who assert it: And yet after all, I believe there are some words that must be accounted Passive Verbs, that cannot with any propriety be used as Participles; to instance only in the words *drunk*, *athirst*, and *asleep*, for tho' I can say *thou art drunk*, *I am athirst*,

athirſt, or *he is aſleep*, yet we cannot with any propriety ſay a *drunk* Man, an *athirſt* Man, or an *aſleep* Man, the Participle of the firſt being *drunken*, and the other having no Participles of the Paſt Time, the Adjectives *thirſty* and *ſleepy* being uſed for them. Which the Gentlemen before mentioned will do well to conſider likewiſe.

And as to the Infinitive Verb, Grammarians are not agreed about it, for tho' the common Grammar, and moſt others, by calling it a Mood, or a particular Mode or Manner of affirming, take it for granted that it is a Verb; yet ſeveral Moderns are not of that mind, particularly the late Mr. *RICHARD JOHNSON*, who *Commen.* p. 341. gives ſeveral reaſons why it cannot be a Verb, but that it is really a Noun; and our Engliſh Grammarians rejecting all Moods, ſeem to agree to be ſilent about it, except one that I ſhall mention by and by: The Queſtion therefore is, whether it is a Verb, or a Noun? It muſt be own'd, that in many ſhort ſentences by leaving out the Particle *to*, or ſome other ſmall alteration, it is eaſily reſolved into a Noun; but however it does not follow from thence that it was really ſo before ſuch alteration, any more than its being ſometimes the Subject or Object of Predication, as Mr. *JOHNSON* calls it, makes it to be ſo; for a whole ſentence may ſometimes anſwer thoſe relations, and yet it can never be ſaid that a whole ſentence is a Noun. And as to its having the Prepoſition *to* before it, that is ſo far from being a ſure ſign of its being a Noun, that it is always look'd upon as a true ſign to try a

Verb

Verb by: But Mr. *JOHNSON*'s princip
argument is, thoſe Infinitives never predica
and therefore they cannot be Verbs: In anſwe
to which, it muſt be owned that they do n
predicate directly of a Subject, as other Ver
do, and therefore they are not confined to th
Accidents of a Subject, Perſon, and Number
but it does not follow from thence, that they d
not predicate agreeably to their Name, that
infinitively of being, action and ſuffering i
general, without the limitations that a ſubje
would confine them to, and without which a
the occaſions of predication could not be anſwe
ed. Mr. *LEWIS*, who ſeems to have un
derſtood the rational part of Grammar, cal
them *Virtual Sentences*; which ſeems to be
true Idea of their Nature; for we may obſerv
that the ſenſe of a ſimple Propoſition is frequen
ly perfect without them, and the former Ver
having finiſhed its predication of the Subject, a
far as it is capable, and had its retinue of Caſe
after it, this is brought in to predicate ſome
thing farther of it, to ſhew the uſe or deſign o
the other, which it could never do of itſel
whereby one perfect ſentence, and another Virtu
al Sentence are united, and compounded unde
one Propoſition: I could give a multitude o
Examples to this purpoſe, ſeveral of which w
have in the firſt verſes of PROVERBS
PSAL. cxlix. and in many other Places, par
ticularly, PROV. ii. 11, 12. — Underſtandin
ſhall keep thee — *to deliver* thee from the wa
of the evil man — From the man that ſpeak
eth froward things — *To deliver* thee fro
th

he ſtrange woman. And Eccl. x. 1, 2. Dead ies cauſe the ointment of the Apothecary *to ſend* orth a ſtinking ſavour. From which Examples ve may obſerve, that tho' Infinitives cannot have a Subject, or Nominative Caſe, which would be contrary to their nature; yet they may have an Object or Accuſative, and other Caſes after them, and as in the laſt Example an Adverb too, which as it is there uſed is a ſure ſign of its being a Verb.

This way of compounding ſentences is agreeable to the Idiom of our Tongue, for as we affect brevity, and expreſſing our ideas in the feweſt ſounds, it not only anſwers that end, but introduces an elegant variation of phraſe; and yet the Prepoſition *to* being changed for the Conjunction *and*, the ſubject will be underſtood, as in the foregoing examples, it will be, *and* deliver thee from the way of the evil man, and ſo of the reſt; and at other times a *Periphraſis* or Circumlocution is underſtood; as if I ſay, I walk abroad *to* refreſh my ſelf; every body underſtands it, *that I may* be refreſhed.

The ingenious Author of the Grammar recommended by the Tatlers, has a paſſage which I take to be very much to the purpoſe, who p. 95. of the 4th Edit. ſays, —— "We think the Infinitive is among other "Moods of Verbs, what the Relative is among "the Pronouns; for as the Relative has more "in it than the other Pronouns, that it joyns "the Propoſition in which it is to another Pro-"poſition; ſo I believe the Infinitive, beſides

"the

" the Affirmation of the Verb, may joyn th
" Propoſition, in which it is, to another.

Having on the Notes on Names and Qualitie taken notice that the Engliſh Tongue has ſeve ral Advantages above the Greek and Latin, i that it is not ſubject to ſo many Rules, we ma here make the ſame obſervation as to Affir mations, which are fewer in kind and have neither Gerund, Supine nor Mood, nor any variation to ſignify time, except the paſt, that being done by certain Helpers that ſerve indiffe rently to all Affirmations alike; ſo that they have but four endings, as *love*, *loveth*, *loved*, *loving*, whereas Mr. *LEWIS* p. 41. ſays, in the Latin (as the Verbs are ordered) they have near ſix hundred endings; and the Greek near ſix thouſand. (See Time.) And the Au thor of THE ADVANTAGES OF A GOOD LAN GUAGE adds farther, that M. *MEIGE* a Frenchman, who wrote a French and Engliſh Dictionary, and therefore had the opportunity of comparing both Languages, gives our Engliſh the Preference to that in many reſpects, and in particular, for its Freedom from the great trou ble the French have with their Reciprocal Verbs, and different Genders where there is no occaſion for diſtinction.

O F

OF THE

ADVERB.

THE Adverb, according to its name is added to the Verb, or Affirmation, and expreſſeth the Manner, Time, Place, or ſome other Circumſtance of Being, Action or Suffering; yet ſometimes it is alſo joyned with

Several modern Grammarians do not allow the Adverb or Manner of Words, to be a diſtinct Part of Speech, but join it with Conjunctions, Prepoſitions and Interjections, under the general name of Particles, or little Words; the Grammar recommended by the Author of the TATLERS calls them altogether Particles or Manners of Words, and yet confines the word Manners to this Part of Speech, whereby he implicitly owns it to be ſo. Others again affirm that this Part of Speech ſtands in the ſame relation to Verbs as Adjectives to Nouns, which tho' it may be ſaid of Adverbs of Quality, which properly

with an Adjective, as he is *very* good. And ſometimes to another Adverb, as he lives *very* happily.

All Adverbs ſignify the Manners of Verbs, yet ſome of them do it more expreſly than others: They are uſually divided into ſeveral Sorts; as,

I. Adverbs of Quality, which ſeem to be the moſt natural kind, as they have the fulleſt ſignification this way. Theſe are uſually formed by adding *ly* to an Adjective, as from wiſe cometh *wiſely*, fooliſh *fooliſhly*, ſo *juſtly*, *ſoftly*, *merrily*; yet there are others that come under this denomination that have not the addition of *ly* in th

properly ſhew the Quality or Manners of Verbs yet it can by no means hold true of others, which have no ſuch Manners of ſignifying; and it muſt be owned that they have not the proper Signification of any other Part of Speech, and are therefore many of them put under this claſs of words becauſe we do not know what elſe to call them; as may eaſily be obſerved by any one that will compare Adverbs of Quality with thoſe of Number, Time, Place, or of any other Denomination.

he ending, as *well*, *ill*, theſe may uſu-lly be compared like Adjectives, as *oon*, *ſooner*, *ſooneſt*; *wiſely*, *more wiſe-y*, *extraordinary wiſely*.

Other Adverbs expreſs the Manners of Verbs in a more remote ſenſe, as

II. Adverbs of Time, ſignifying the Time when any thing was done, an-ſwering to the Queſtion *when?* as *to-Day*, *already*, *lately*, *then*, *ever*, *never*, *ſometimes*, *when*, *now*, *often*, *hereafter*.

III. Of Place, in anſwer to the Queſtion *where* this was done, or is to be done, as *here*, *there*, *hither*, *downward*, *upward*, *far off*, *hereby*, *elſewhere*, *hence*, *thence*.

IV. Of Number, in anſwer to the Queſtion *how often?* as *once*, *twice*, *thrice*, *next*, *laſtly*, *frequently*, *often*, *firſt*, *ſecondly*, *thirdly*.

V. Of Affirming, in anſwer to a Queſtion *asking* Conſent, as *yea*, *yes*, *aye*.

VI. Of

VI. Of *denying* Conſent, as *no*, *not*, *nay*.

VII. Of doubting whether a Thing will be done or not, as *peradventure*, *perhaps*.

VIII. Of certainty that it is or will be done, as *certainly*, *truly*, *ſurely*, *verily*, *indeed*.

IX. Of Compariſon, as *how-much*, *more*, *leſs*, *leaſt*, *more*, *moſt*, *very*, *extraordinary*.

X. Of Chooſing, as *rather*, *enough*.

XI. Of Quantity, as *much*, *little*, *almoſt*, *enough*, *extraordinary*.

XII. Of asking a Queſtion, as *how*, *why*, *when*, *where*, *wherefore*, *whither*.

XIII. of Chance, as *accidentally*, *caſually*, *luckily*, *may be*, *peradventure*.

XIV. Of Contrariety, as *on the contrary*, *elſe*, *otherwiſe*.

XV. Of Haſte, as *quickly*, *out of hand*, *forthwith*, *preſently*, *by and by*, *ſoon*, &c.

Adverbs

Adverbs are Primitive or Derivative, ſuch as end with *ly* eſpecially are derived from Adjectives, (ſee Adverbs of Quality) and ſome are compounded with *a* at the beginning, as *away*, *apart*, *aſide*, *aſtray*.

G OF

" The deſire Men have to ſhorten diſcourſe gave riſe to Adverbs, for the greateſt part of theſe Particles, are only to expreſs in one word, what could not elſe be done without a Prepoſition and a Noun; as he acted *wiſely*, inſtead of he acted *with Wiſdom*; however, it is commonly thought to be more elegant to ſay *with Wiſdom*, *with Prudence*, or *with Moderation*, than *wiſely*, *prudently*, or *moderately*." See the Grammar recommended by the TATLERS, the Note on *Manners of Words*.

OF CONJUNCTIONS, OR JOINING WORDS

THE Word *Conjunction* ſignifieth a *joining together*, accordingly it is uſed to join Sentences, and the Parts of them to each other; thereby ſhewing the Relation and Dependence which the ſeveral Parts of Diſcourſe have on each other.

The moſt common joining-Words with their Nature and Uſe, may be ſeen in the following Examples of ſome of them.

And, neither, for, than.

Thine own friend *and* thy father's friend forſake not, *neither* go into

thy brother's houſe in the day of adverſity: *For* better is a neighbour that is near, *than* a brother that is far off.

Yet, and.

There is that maketh himſelf rich, *yet* hath nothing; *and* there is that maketh himſelf poor, *yet* hath great riches,

So.

Where no fuel is the fire goeth out; *ſo* where there is no tale-bearer ſtrife ceaſeth.

But.

It is an honour to a man to ceaſe from ſtrife; *but* every fool will be meddling.

Becauſe.

Two are better than one; *becauſe* they have a good reward for their labour.

Yea.

This alſo is vanity; *yea* it is a ſore travel.

Therefore.

Wiſdom is the principal thing *therefore* get wiſdom.

Nevertheleſs.

There are many devices in a man's heart; *nevertheleſs* the counſel of the Lord ſhall ſtand.

Except, unleſs.

For they ſleep not, *except* they have done miſchief; and their ſleep is taken away, *unleſs* they cauſe ſome to fall.

Leſt.

Reprove not a ſcorner, *leſt* he hate thee.

'Till, or *Until.*

—— As a fool to the correction of the ſtocks, *'till* (or *until*) a dart ſtrike through his liver.

When.

—— She ſhall bring thee to honour *when* thou doſt embrace her.

Alſo.

But ye have ſet at naught all my counſel: I *alſo* will laugh at your calamity.

Not

Nor.

Turn not to the right hand, *nor* o the left.

Wherefore.

—— *Wherefore* I pray thee hear my peech.

Moreover.

—— *Moreover* I bear them record.

How-much-more.

The ſacrifice of the wicked is an bomination; *how-much-more* when he ringeth it with an evil mind.

Muchleſs.

Delight is not ſeemly for a fool; *uchleſs* for a ſervant to rule over rinces.

Rather.

Let a bear robbed of her whelps neet a man, *rather* than a fool in is folly.

No Conjunctions are of ſuch gene- l uſe as *and*, *alſo*, *or*, *nor*, *neither*,

which are not only uſed like other
in the beginning of a new clauſe
ſentence, or member of a ſentence t
connect it with what went before it
but they frequently join two or mor
ſentences together under one and th
ſame Affirmation, as Marlborough *an*
Eugene did beat the French: Wher
we may obſerve that the Conjunctio
and, by coupling the ſubjects com
pounds the affirmation, which is a
much to the purpoſe as it would b
to ſay, Marborough did beat th
French, *and* Eugene *did beat th*
French: Thus who ſhall ſeperat
us, *&c.* ſhall tribulation, *or* diſtreſs
or famine, *or* nakedneſs, *or* peril, *o*
ſword. *&c. Rom.* viii. 35.

O

I have rather choſen to give the foregoin
examples of Conjunctions in general, than to fo
low the common method of ſorting them int
ſeveral denominations, of Conjunctions copula
tive, disjunctive, comparative, conditional, di
minutive, with many others for as the uſe of a
of them is to join ſentences, or the parts of the

to each other; ſo to call ſome Copulatives and others Disjunctives, as it does not ſeem very conſiſtent with good ſenſe, ſo there can be no advantage in multiplying of unneceſſary terms.

Mr. *GREENWOOD* ſays, pag. 82. "Conjunctions and Prepoſitions are as it were "the Nerves and Ligaments of all Diſcourſe; "and we cannot attain to a right knowledge in "any language, without a good underſtanding "of theſe two parts of Speech: The other parts "of Speech are Materials prepared for the Build-"ing, but theſe are the Mortar and Lime "which are to cement and join thoſe together." And farther ſpeaking of them as Particles he adds from the great Mr. *LOCK*, "It is in the "right uſe of theſe, that the clearneſs and beau-"ty of a good ſtile more particularly conſiſts, "for to think well a man muſt obſerve the De-"pendance of his thoughts and reaſonings one "upon another: And to expreſs well ſuch me-"thodical and rational thoughts, he muſt have "words to ſhew what Connection, Reſtriction, "Diſtinction, Oppoſition, Emphaſis, *&c.* he "gives to each reſpective part of his diſcourſe."

Mr. *LEWIS* pag. 18. ſays, "If we take "away Conjunctions from Sentences, and Pre-"poſitions from Words in a Sentence, both Pe-"riods and Sentences will be like a parcel of "ſtones, tumbled on a heap, that make no "ſtructure."

OF THE

INTERJECTION,

OR

EXCLAMATION.

THE Interjection in an imperfect Word, or Sound, according to its name thrown in between others, to expreſs ſome Paſſion of the Mind, as Joy, Sorrow, Fear, Diſdain, Hope, &c. occaſioned by ſome ſurpriſing Conſideration,

Interjections are queſtioned by ſome, whether they are to be accounted parts of Speech, becauſe they ſignify ſudden Motions, or Expreſſions of the paſſions of the ſoul, and are rather Sounds than Words, like thoſe of beaſts, which have no language that we know of, yet have certain noiſes or ſounds, to expreſs their wants and affections. In ſome languages they are accounted

ration, or ſome ſudden Pain, or Occurrence of being, action, or ſuffering; as

Of Calling, as *hem*, *ho*, *ſo ho*.

Wonder, as *heigh*.

Deſpiſing, as *piſh*, *tuſh*.

Laughing, as *ha ha he*.

Sorrow, as *oh! ah!*

Love and Pity, as *alas*, *well a day*.

Diſdain, as *foh*.

Taking notice, as *lo*, *behold*.

OF

d Adverbs, and ſeveral modern Grammarians are of that mind; but as the ingenious and Rev. Mr. *SYMES* very well obſerves, "ſince "there are Paſſions, and theſe muſt be repre- "ſented in diſcourſe, the Interjection has as "good a foundation in nature, and is as neceſ- "ſary in conſtruction as the beſt of them." (See *GREENWOOD*'s GRAMMAR, d. Edition.)

"Interjections are Virtual Sentences, where "the Nominative Caſe and Verb are concealed "under an undigeſted word, contracted for "brevity ſake; as *alas!* that is, it is a miſe- "rable condition: Becauſe being under a paſſi- "on or preſſure, we have not leaſure to expreſs "our ſelves at large. (See *LEWIS*'s GRAM- MAR pag. 53.)

OF SENTENCES.

A Sentence is a Propoſition, where in ſomething is affirmed of the Subject, or Agent.

Sentences are either ſimple, or compounded.

A Simple Sentence is made of one Subject or Nominative Caſe, and one Affirmation, and an Affirmation ſignifying Action hath uſually a Name following it, which is the Object of Action, or the thing into which the Action paſſes, called the Accuſative Caſe, as *God made the World.*

Sentences are Compounded,

I. When two Nominative Caſes with a Conjunction betwixt them

come before the Affirmation, which predicates ſomething that holds equally true of each of them, and are therefore capable of being formed into two diſtinct Propoſitions, as *Pſal.* lxxxix. 12. *Tabor* and *Hermon* ſhall rejoyce in thy name; which is the ſame as to ſay, *Tabor* ſhall rejoice in thy name, and Hermon *ſhall rejoyce in thy name.*

II. When two Affirmations with a Conjunction betwixt them, come after one Nominative Caſe, as *Pſal.* lxxviii. 56. Yet they *tempted* and *provoked* the moſt high God; which is the ſame as to ſay, they *tempted* the moſt high God, and they *provoked the moſt high God.* (See *Suppreſſion* under *Fig. Syntax.*)

III. When the Nominative Caſe, Verb, or any other words of a Sentence are omitted, and a Conjunction joyns them to the foregoing or ſubſequent Sentence; as *Prov.* xxi. 14. A gift in ſecret pacifieth anger: and a reward in the boſom, —— ſtrong wrath. (See *Suppreſſion.*) IV.

IV. A Relative coming after a Sentence; brings forward the Antecedent with which it agrees to the place where it ſtands, connects the ſenſe, and compounds the ſentence; as there is a ſore evil, *that* I have ſeen under the ſun.

V. An Infinitive Verb following another Sentence, * couples and compounds it with the former, as I go to London, *to buy* Goods.

When the ſenſe of a Propoſition is not compleated by one Nominative Caſe, one, two, or three Sentences of an inferior nature are added to explain or compleat it: And the whole being called a Period, or compleat Sentence; theſe parts are called ſo many Members of it.

The

* "Sometimes for ſhortneſs ſake the Verb "in the ſecond Propoſition is uſed in the Infi- "nitive Mood; and it is one of the greateſt "uſes of the Infinitive to couple two Propoſi- "tions in that manner. ART OF SPEAKING by Meſſieurs *du Port Royal*, Engliſh. pag. 30.

The natural or grammatical Order of Words in Sentences, is, firſt the †Nominative Caſe, which is the Agent or Subject of Diſcourſe, but if it be attended with an Adjective it is uſual to put that before it; to put the Affirmation after the Nominative Caſe, then the Adverb, which ſhews the Manner of the Verb; and laſtly the Accuſative and other Caſes, with Prepoſitions; and in a continued Sentence the Conjunction is frequently neceſſary to tack the Parts of it to each other.

When the Words of a Sentence are not placed in the natural Order, or when ſeveral Names come before the Verb, the Anſwer to the Queſtion *who?* or *what?* ſhews the Subject or Nominative Caſe; and the Anſwer to the Queſtion *whom?* or *what?* the Object or Accuſative Caſe. The

† The Vocative Caſe cometh before the Sentence but doth not belong to the Conſtruction of it: For as Mr. *LEWIS* expreſſes it, "Vocative Caſes are extra-ſentential Phraſes, and Preparations to ſomething which ſhall be ſpoken, to which that which follows doth relate.

The regular joyning of proper Words in Sentences is called *Syntax*, which consists principally of two Parts.

I. Concord, or Agreement.

II. Government.

There are two Concords.

1. Betwixt the Nominative Case and the Affirmation.

2. Betwixt the Name and the Quality usually called the Substantive and the Adjective. *

1. Betwixt the Subject which is the Nominative Case and the Affirmation; for as these two parts of speech are necessary in every sentence, and there can be no Affirmation but of some Subject, expressed or understood, nor any Subject without an Affirmation, expressed or understood,

* Modern Grammarians put the Relative and the Antecedent, which the common Grammar calls a third Concord, under the second, the Relative agreeing with its Antecedent like Adjectives with Substantives.

so they always agree together in Number and Person; that is, if the Name is of the first, second, or third Person, so must the Affirmation; or if that be of the singular or plural Number, the other must be so too.

If two or more Names with, or without Prepositions between them come before the Affirmation, the first of them is usually the Subject Name; and the other being added to explain that principal Name, are called appositive Names; that is, they have the same accidents, and the same relation to the Affirmation as that hath; as for example, in the words *Paul an Apostle of Jesus Christ*; where it is plain that *Paul* is the Subject, and the word *Apostle* an appositive Name, and added to explain it; for according to the foregoing Rule, if we ask *who was an Apostle of Jesus Christ?* the answer will be *Paul*; tho' in such sentences we may usually add the substantive Verb *am* to the Subject, and then the appositive Names, or most of them will become

come the Objects of Affirmation, as in the foregoing ſentence, if we ask the queſtion, *who was Paul an Apoſtle of?* the anſwer is *of Jeſus Chriſt.*

Sometimes the Infinitive Verb is the Subject, as *to obey* is better than ſacrifice: And ſometimes a part, or a whole Sentence; as *to riſe betimes in the morning* is the wholeſomeſt thing in the world. And when the Relative cometh before the Verb, it is the Nominative Caſe to it; as our Father *who* art in Heaven; or what ever will directly and fully anſwer to the queſtion *who?* or *what?* on the Verb, is the Subject or Nominative Caſe.

A Name ſignifying Number may have the Affirmation ſingular or plural, as a Mob *is* unruly, a Multitude *are* troubleſome.

But in compound Sentences where two or more Subject Names with a Conjunction between them, or before the laſt of them come before the Affirmation, as the Affirmation is then of more than one it muſt be of the plural Num-

ber

ber; becauſe two or more ſingle Names are equivalent to one Plural, as I and Thomas *are* two; ſo thou, Richard, and William *are* three. Where it would be falſe Concord to ſay, I and Thomas *is* two; or thou, Richard and William *is* three.

The Repreſentative or Perſonal Pronoun is frequently put for the Name, becauſe it expreſſeth the Accidents of the Name better than the Name it ſelf; as *I* write, *thou* readeſt; for tho' my or your Name would ſignify Number, yet they could not ſignify the firſt and ſecond Perſon, without their Repreſentatives *I* and *thou*, becauſe both our Names would otherwiſe be of the third Perſon.

The Relative coming immediately before the Verb is the Nominative Caſe to it.

The ſecond Concord is between the Name and the Quality, commonly called the Subſtantive and the Adjective; for as there can be no Quality, without a Name of which it is the Quality;

ſo it always agrees with the Name in Number and Perſon; as *one Man, two Men; this Book, theſe Books; that Horſe, theſe Horſes; every Boy, all the Boys, many Men.*

The Relative, like other Adjective, agreeth with its Antecedent in Number and Perſon.

Except Adjective Properties, commonly called * Poſſeſſives, which cannot always agree with the Name; as *my Books, thy Horſes, his Houſes, our Friend, their Charity.* Th

Common Qualities having no ſignification of Perſon, they cannot diſagree with the Name in that reſpect, and moſt of them being the ſame in both Numbers they cannot diſagree in Number; yet there being ſeveral that vary when they ſignify Number, (as above) this Concord cannot be omitted.

* Mr. *LANE* in his KEY TO THE ART OF LETTERS, ſays, that the Poſſeſſive Adjective is nothing elſe but a Subſtantive of the Genitive Caſe, under the form of an Adjective, and may in good ſenſe be the Genitive Caſe of its Primitive, made by the Preposition *of*, my ſignifying *of me*; thy, *of thee*, our, *of us*, &c.

One is ſometimes made the Plural Numb

The Quality is usually put before the Name, as a *good* Book, a *bad* Boy; but sometimes is put not only after the Name, but after the Affirmation too, especially after *am*, as Favour is *deceitful*, Beauty is *vain*.

After the Verb and its Attendant the Adverb, if any, we put the Name which is the Object of Affirmation, which having no Variation to distinguish it from the Subject, is sometimes difficult to be known, especially if the Words are not in their natural Order, but the Question *whom?* or *what?* made on the Verb points it out, as I love *Books*, *what do you love?*

II. *Government*, which accounts for placing of words out of the natural Order, occasioned by particular ways of speaking, or to express the relations, or influence words have on each other.

Some particular ways of speaking

by adding *s* to it, as PROV. vii. 7. And behold among the simple *Ones*, &c. tho' it has here the signification of a Name.

require the Nominative Case to be put after the Verb, as

1. Commanding, praying, desiring; as fear *thou* the Lord; destroy *thou* them, O Lord.

2. In asking a Question, as why standest *thou* afar off? whither goest *thou?*

But if a Helper is used with the Verb, that only is put before the Nominative Case, as why dost *thou* stand? shall *I* read?

3. When *there* comes in the beginning of a Sentence, the Nominative Case is put after the Verb; as *there* was a Man in the Land of *Uz*, whose name was *Job*.

4. When *then*, *thus*, *this*, *therefore*, or such like Words come before the Verb; as then answered *Peter*, thus saith *the Lord*, this did not *Abraham*

5. When the Helper *let* comes before the Verb, it requires an Accusative of the Pronoun to come betwixt that and the Verb; as let *them* be put to shame; let *them* be as Chaff before the Wind.

6. Some

6. Sometimes the Accuſative of the Relative *who* comes before the Verb; as *whom* having not ſeen.

The Subſtantive Verb *am* uſually requires a Nominative Caſe after it, as well as before it, the reaſon of which is, the Subject and Predicate (as the Accuſative Caſe is called) are identified, that is, they relate to the ſame thing; as *he* is a good *Man.*

When two Names come together if they ſignify the ſame thing, they are of the ſame Caſe, which is called Appoſition; as *George the King*; but if they ſignify different things the firſt of them is the Genitive Caſe, and has *s* with an Apoſtrophe added to it, as *England's* King, or being put laſt has *of* before it, as the King *of England.*

As the Times of Affirmations (except the preſent) are governed by Helpers, ſo the Caſes of Names (except the Nominative and Accuſative) are governed by Prepoſitions.

Simplicity and clearneſs depend much on the natural order, and what-

ever interrupts that, ſo far perplexes our diſcourſe; yet ſometimes we are obliged to tranſgreſs, to avoid the concurrence of certain rough words, which will not admit of conjunction, and another diſpoſition frequently renders them harmonious. Or when we have ſomething to ſay in a Paſſion, or in a ſhort, or other particular way of ſpeaking it is frequently neceſſary: But this belongs to that Part of *Syntax* called *Figurative*.

Of FIGURATIVE SYNTAX.

Figurative Syntax accounts for any Digreſſion from the ordinary Rules, by Changing or Tranſpoſing the natural order of words, or for ſome Omiſſion or Redundancy in them.

Of the Change of the natural order of words as far as it comes under Rule ſee Government. Sometimes

The general Name of this Figure is *Enalage*, whereby not only the natural order of words is changed, but one part of ſpeech put for another, one caſe for another, and one number for the other, every one according to a diſtinct Figure.

Sometimes the Nominative Case is put after the Verb to promote a smoother sound; as blessed is *the Man* that walketh not in the Counsel of the Ungodly.

Or for giving a greater Emphasis to what is said, as O how love *I* thy Law, instead of, O how *I* love thy Law; *Psal.* xix. 10. More to be desired are *they* than Gold, *&c.* instead of, *They* are more to be desired than Gold; and *Psal.* xx. 26. Now know *I* that the Lord saveth his anointed, instead of, Now *I* know, *&c.*

Or when we are in haste to express the Object of Predication, usually called the Accusative Case, we put that first, as *Great Peace* have they that love thy Law; instead of, they have *great Peace* who love thy Law; so *Psal.* lxxxviii. 18. *Lover* and *Friend* thou hast put far from me, instead of, Thou hast put *Lover* and *Friend* far from me.

Sometimes the Name or Names of Persons we address our selves to, and

other words of addreſs which are called Vocative Caſes, come in the middle or end of a Sentence, tho' they are no part of it, and more properly come before it; as *Pſal.* xlix. 1. Hear this, *all ye People*: Give ear *all ye Inhabitants of the World*; inſtead of, *All ye People* hear this; *all ye Inhabitants of the World* give ear; the words *all ye Inhabitants of the World* being reckoned one Vocative Caſe.

Sometimes we put the Accuſative Caſe before the Verb and the Nominative after it, as *him* that is weak in the Faith, receive ye; inſtead of, receive ye *him* that (or who) is weak in the Faith.

And ſometimes we put one Time for another; as *John* vi. 19. When they had rowed about five and twenty, or thirty Furlongs they *ſee* Jeſus, inſtead of they *ſaw* Jeſus.

One Perſon for another; as thou art *he*, or thou art *the Man*.

One Number for another; as *Joſ.* vi. 31. —— both *Man* and *Woman*, inſtead of *Men* and *Women*.

Sometimes

Sometimes we put one part of ſpeech for another; as a Repreſentative for a Name, which is very frequent; as *I* love *them who* love *me.*

Sometimes a Name for a Quality; as *Prov.* xii. 5. But the Counſels of the Wicked are *deceit*, inſtead of *deceitful.*

Sometimes an Adjective for an Adverb; as *Prov.* xxvi. 25. when he ſpeaketh *fair* believe him not.

Note, whenever a Propoſition comes in the beginning of a ſentence, the words are not in the natural order, as In the beginning *God created the Heavens and the Earth; inſtead of, God created the Heavens and the Earth* in the beginning.

Of

" Exchanging the ſeveral parts of ſpeech, and " their accidents one for another, to people of " weak capacities renders the diſcourſe perplext, " and difficult, but to thoſe who have heads " rightly turned to polite literature, gives high " pleaſure, by the charming variety of Ideas, " and beautiful Alluſions, and new Relations, " which ariſe from ſuch Exchanges properly " and judiciouſly made." *BLACKWALL's* SACRED CLASSICS.

Of OMISSION *or* SUPPRESSION.

OMiſſion, or Suppreſſion, uſually called *Ellipſis*, is the leaving out certain words in a ſentence for brevity, or ſmoothneſs, which yet are underſtood, and neceſſary to a full and grammatical Conſtruction.

All the parts of ſpeech are one time or other omitted: And we can hardly find a Paragraph in the Bible, or in any modern Author, where we have not an Inſtance of it.

In general, whenever a Name, or any other word in a ſentence is mentioned, and *requires to be repeated*, if the ſaid Word can be clearly underſtood without being expreſſed it is uſually omitted.

Particularly, in compound ſentences where the ſame Name is the Nominative Caſe to ſeveral Affirmations, when it is once mentioned it is afterwards uſually omitted; as *Job* i. 20. Then *Job* aroſe, and—rent his Mantle, and—ſhaved his Head, and — fell down upon th

the ground, and — worſhipped; which in Conſtruction is, Then *Job* aroſe, and *Job* (or *he*) rent his Mantle, and *he* ſhaved his Head, and *he* fell down upon the Ground, and *he* worſhipped: So *Pſal.* xviii. 2. *The Lord* is my Rock, and — my Fortreſs, and—my Deliverer, — my Strength, *&c.* where both the Nominative Caſe and the Verb are omitted: So *Pſal.* cvii. 3. And gathered them out of the Lands, — from the Eaſt, and — from the Weſt, — from the North, and — from the South.

When the ſecond Perſon of the Repreſentative is the Nominative Caſe to the Verb, it is uſually omitted; as give thy Judgments to the King; inſtead of give *thou* thy Judgments, *&c.*

Sometimes both the NominativeCaſe and the Verb are omitted, and the Adjective only expreſſed, as in *Pſal.* xx. 7. Some *truſt* in Chariots, and ſome — in Horſes; inſtead of ſome *Men truſt*, *&c.*

Sometimes the Ablative Caſe is omitted; as *Pſal.* xxii. 4. *They truſted*, — *and*

— *and thou didſt deliver them*; inſtead of, They *truſted in thee, &c.*

And ſometimes, a whole ſentence, and the greateſt part of another is omitted; as *Matt.* xviii. 22. *I ſay not unto thee* —— *until ſeven times, but* ——— *until ſeventy times ſeven*; where *that thou ſhalt forgive him* is omitted in the firſt clauſe, and *I ſay unto thee thou ſhalt forgive him*, in the latter.

Sometimes the Name, Affirmation, and Quality are omitted; as in *Prov.* 8. 19. *My Fruit is better* than Gold, yea— than fine Gold: And my Revenue — than choice Silver; in the latter of which, only the Affirmation and the Adjective are omitted.

Sometimes the Nominative Caſe and the Helper to the Verb are omitted; as in *Pſal.* xxvi. 7. *That I may* publiſh with the Voice of Thankſgiving, and — tell of all thy wondrous works; inſtead of, *that I may* tell, *&c.*

Sometimes the Conjunction is omitted; as Gen. xii. 18. *Why didſt thou not tell me ſhe was thy Wife*; for *that* ſhe was thy Wife.

Some-

Sometimes the Nouns both before and after the Verb are omitted, as Gen. xxxii. 17. *And whoſe — are theſe — before?* where the word *Cattle* is omitted See *Pſal.* 113. 6.

Sometimes the whole ſentence except the Conjunction and Infinitive Verb are omitted; as *I am not come to deſtroy, but — to fulfil:* See alſo *Eccl.* vii. 25.

And the whole ſentence except the Conjunction and Ablative Caſe; as Pſal. cxiii. 6. *Who humbleth himſelf to behold the Things that are* in Heaven, and —— on Earth.

Sometimes the whole Anſwer to the queſtion is omitted, except the Nominative Caſe and Helper; as in the Office of Matrimony, *Wilt thou have this Woman to be thy wedded Wife?* the anſwer is, *I will*, inſtead of *I will have this Woman to be my wedded Wife.*

And

" *Ellipſis* often makes the Language ſtrong " and cloſe, and pleaſes an intelligent Reader, " by leaving ſomething for him to fill up; and " giving

And sometimes the whole answer is omitted except the Adverb which expresseth consent or denial; as wilt thou do such a thing? to which we usually only say *yes*, or *no*; which is the same as to say, *I will*, or *will not do that thing*.

Of REDUNDANCY.

REdundancy usually called *Pleonasm*, is a making use of more Words than are strictly necessary to make up the grammatical sense.

These Redundant Words are,

1. Words of Address usually called Vocative Cases, which are very frequent in the *holy Scriptures*, especially in the *Psalms*; as *O Lord my God*, in thee do I put my trust: *O my Soul*, thou hast said unto the Lord, *&c.* *O* clap your Hands *all ye People*: Give unto

" giving him room to exercise his own Thought " and Sagacity." *BLACKWALL's* SACRED CLASSICS, First Vol.

unto the Lord, *O ye Mighty, &c. Pſal.* xxiv. 7. Lift up your Heads, *O ye Gates*; and be ye lift up, *ye everlaſting Doors:* So *Sir, Madam.* Theſe do not come into Conſtruction. See the Vocative Caſe.

2. Some ſmall explanatory Words; added to give a greater force or emphaſis to what is ſaid, ſuch as *behold, lo, ſo that, that is, ſo then,* inſtead of, *to wit, in general, for Example*: *As for me,* I ſhall behold thy Face in Righteouſneſs: *As for you,* your Carcaſſes ſhall fall, *&c. As for Man,* his Days are as Graſs: Pſal. xvii. 4. *Concerning the Works of Men,* I have kept, *&c.* So when we would expreſs the Certainty of a thing in Queſtion, we ſay I did it *my ſelf:* I ſaw it *with my own Eyes:* So Pſal. 89. 11. *As for the World and the fulneſs thereof*; and 12. *The North and the South.*

3. A Title or general Head of Diſcourſe; 1 Cor. 12. 1. *Now concerning ſpiritual Gifts.*

4. Words which are included in a Parentheſis

Parenthesis, for as the sense is perfect without them; so is the construction; as *Rom.* 7. 18. For I know that in me (*that is in my Flesh*) dwelleth no good thing.

5. Repetitions of the same words, or words to the same sense, *Isai.* 51. 1. *Awake, awake,* put on thy strength, O Zion. *Judg.* 5. —— Until that I Deborah arose, *that I arose* a Mother in Israel. — *I even I* will sing unto the Lord. — *Awake, awake* Deborah, *awake, awake,* utter a song. 30.—To Sisera a prey of divers colours, *a prey of divers Colours* of needle-work, *of divers Colours of needle-work* on both sides, *&c.*

6. *Exclamations*, or *Interjections*, which being Virtual Sentences in themselves, have no Construction with the other words of a sentence, as *Rev.* 18. 16. *Alas! alas!* that City.

7. The

" The *Pleonasm*, (as used by those noble " Authors the Classics) is so far from obscuring " or flattening the Discourse, that it makes the " Sense

7. The concluding Word of Converſation, or an Epiſtle, as *adieu*, *farewell*, *amen*; which are virtual Sentences.

I In

" Senſe intelligible and clear; and heightens " the emphaſis of the Expreſſion: It impreſſes " deep Ideas in the Mind; and is of peculiar " uſe to raiſe the Value and Majeſty of great " and lofty ſubjects. The Repetition of the " ſame ſenſe, varied by different words, is not " only according to the cuſtom of the Hebrews; " but nature in many inſtances directs and re- " quires repetitions; and they are frequent in all " Languages." *BLACKWALL*'s SACRED CLASSICS. Vol. I.

I have been the larger in the examples of *Figurative Syntax*, becauſe moſt of our Grammarians have repreſented the Engliſh as a Tongue wherein the words ſtand in the Natural Order, which others taking for fact, without enquiring into the truth of the aſſertion, have reflected on it as barbarous and ungrammatical; among whom are ſome that we might have expected better from; but this is eaſy to be accounted for, ſeeing they act herein like Gentlemen that travel to ſee other Countries, while they have but a ſlender acquaintance with their own; and I believe it will eaſily be granted by thoſe that know any thing of the matter, that the caſe is pretty much the ſame, and that we have many that are allowed to have far greater skill in thoſe

which

which are called the learned Languages, than in their mother Tongue; which as they never learnt to any purpoſe in Youth, ſo they never thought it worth their while afterwards to be at any pains about it: But thoſe that have ſtudied it, give another account of it. I ſhall inſert the words of one, among many others, under the following obſervation.

Having in the Notes on ſome of the Parts of Speech obſerved, that the Engliſh Tongue is happy in its freedom from ſuch a multitude of Rules that make the Latin and Greek burthenſome, we may here make the ſame obſervation as to Conſtruction, for though Concord is allowed to be pretty near the ſame in all Languages; yet, as every one has its Idiom or way of ſpeaking peculiar to itſelf, Government muſt be various: We have abundance of Rules in the Latin Syntax; Mr. *LEWIS* ſays, *they are eight ſcore, and if we divide them into branches they are fifteen ſcore*; whereas ours are comparatively few. That Author ſays farther, "By our own "Tongue we may meaſure any other, and diſ-"tinctly know what Grammar any Tongue hath "for neceſſity to make it intelligible, and what "for ornament; —— that it is the moſt regular "Tongue, and determined in the Grammar of "it, by the feweſt Rules of any other, ——and "whatever Tongue hath leſs Grammar than the "Engliſh is not intelligible, and whatever "Tongue hath more, it is ſuperfluous."

Of

OF THE

DERIVATION.

Of WORDS.

IN order to an underſtanding of the Engliſh Tongue, it is neceſſary that we be acquainted with the *Etymology* or Derivation of Words, with the ſeveral Forms and Variations they paſs under, as † ſimple, or compounded, and the ſeveral turns given to the ſenſe by ſuch alterations.

1. As to the Change made by Compoſition of Words, the Derivation and Senſe is uſually plain, as in the following examples.

Godhead	himſelf	Manſlaughter
Godfather	Husbandman	Innholder
Handmaid	ſelf-love	Houſekeeper
Houſeholder	joyful	into
Freeholder	overcome	

† See ENGLISH SPELLING-BOOK.

2. The Etymology or how one word or part of ſpeech is derived from another, we may ſee in the few following examples; ſome in four of the parts

Names.	Qualities.
LOVE, *er, ing, Beloved, lovelineſs.*	*Lovely, ing, beloved.*
COMMAND, *er, Commandment.*	*Commanding, ed.*
PROMISE, *er.*	*Promiſed, ing.*
HONOUR, *er.*	*Honourable, ed.*
COMFORT, *er.*	*Comfortable, ed, ing.*
Contempt.	*Contemptible, tuous.*
Condemnation, er.	*Condemned, ing, condemnatory.*
KING, *dom.*	*Kingly.*
Wiſdom, Wiſard.	WISE.
CONSCIENCE, *Conſciouſneſs*	*Conſcious, conſcionable.*
Goodneſs.	GOOD, *goodly.*
Happyneſs.	HAPPY.
ACT, *Action, Activeneſs, Activity.*	*Active*

Affirma-

Note. I have put that which I take to be the Original Word in Engliſh, in capital Letters, whereby

of ſpeech, others in two or three of them; that which is ſuppoſed to be the original Engliſh Word being in Capitals or great Letters.

Affirmations.	Adverbs.
Love, ed, edſt, eth, ing.	*Lovingly.*
Command, ed, edſt, eth, ing.	- - - - -
Promiſe, ed, edſt, eth, ing.	- - - - -
Honour, ed, edſt, eth, ing.	*Honourably.*
Comfort, ed, edſt, eth, ing.	*Comfortably.*
CONTEMN, *ed, edſt, eth, ing.*	*Contemptuouſly.*
CONDEMN, *ed, edſt, eth, ing.*	- - - - -
- - - - - - - - - - - - - - - -	
- - - - - - - - - - - -	*Wiſely.*
- - - - - - - - - - - -	*Conſcientiouſly.*
- - - - - - - - - - - - - - - -	
- - - - - - - - - - - -	*Happily.*
Act, ed, edſt, eſt, eth, ing.	*Actively.*

whereby the Reader will ſee that it is not always the ſame part of Speech, but is either a Name

3. Prepoſitions and Terminations uſed in the Compoſition of words, give a different turn to the primitive meaning, and ſometimes add a ſtronger, or a quite contrary ſenſe.

Some Prepoſitions give a ſtronger ſenſe, as in the following examples.

In	En	Im	Con
intruſt	*engrave*	*improve*	*concord*
involve	*entice*	*impower*	*convert*
inſure	*entruſt*	*impreſs*	*conclude*

Com	Up	Ad	Per
compound	*uphold*	*advance*	*perform*
compoſe	*upbraid*	*adviſe*	*permit*
command	*upſtart*	*admit*	*perchance*

In and *im*, with ſome other Prepoſitions give a contrary turn to the meaning of the word. As

In

Name, Quality, or Affirmation. And I farther add, that the Maſter will find it for the Advantage of the Scholar to make him ſometimes run the word through all the variations it is capable, of, and to tell him what part of ſpeech it is in each variation.

In	Im	Un
incurable	*impoſſible*	*unmindful*
inſolvent	*improve*	*unfair*
incapable	*improper*	*unapt*

Dis	Mis	With
diſtruſt	*miſpend*	*with-hold*
diſhonour	*miſtruſt*	*withſtand*
diſcharge	*miſrepreſent*	*without*

The other moſt common Prepoſitions with their ſignifications are

Over, (ſignifies eminency) *overcome.*

Out, *outward*, *outmoſt.*

Up, (upon) *upward*, *upbraid.*

Ante, or *anti*, (before) *antichamber*, *antedate.*

Circum, (about) *circumference.*

Contra, (againſt) *contradict*, *contrary.*

Inter, (between) *interpret*, *interchange.*

Poſt, (after) *poſtſcript*, *poſthumous.*

Pre, (before) *prefer*, *prepare.*

Preter, (above) *preternatural.*

Re (repeats) *reaſſume*, *rebuild.*

Sub, (under) *ſubſcribe*, *ſubmit*.
Super, (over) *ſuperſcription*.
Trans, (beyond) *tranſpoſe*, *tranſgreſs*.

4. As Prepoſitions being joyned in compoſition before other words, alter the ſenſe of the ſaid words, ſo Terminations, or little endings, are frequently uſed for the ſame purpoſe, as in the perſons and times of Affirmations; as from I *love*, I *loved*, thou *lovedſt*, he *loved*; or, *loveſt*, *loving*; alſo Names and Qualities are ſubject to alterations in the ſenſe by Terminations, and frequently become another part of ſpeech, as where *y* or *en* is added, as in *part*, *party*; *haſte*, *haſty*; *haſte*, *haſten*; ſo *graven*, *oaken*.

Some make the ſenſe ſtronger,
ful, as *joyful* [full of Joy,] *faithful*,
neſs, *happyneſs*, *bleſſedneſs*.
ous, *joyous*, *plenteous*.
ſome, *troubleſome*, *gladſome*.
ly, [ſignifies like) *godly*, *manly*, *heavenly*.

Some

Some leſſen the ſignification, yet ſignify ſome likeneſs; as

iſh, in *whitiſh*, *childiſh*, *fooliſh*.

el, as *pike*, *pikerel*; *peak*, *peakerel*.

et, as *picket*, *pocket*, [a little *poke*.]

kin, [kind] as *lambkin*, [a little *lamb*.]

leſs ſignifies contrariety; as *fearleſs*, *hopeleſs*.

Words ending in *ſhip*, *ric*, *wic*, and *dom*, ſignify office, power, and authority; as *Maſterſhip*, *Stewardſhip*, *Lordſhip*, *Biſhopric*, *Bailywic*, *Kingdom*, *Earldom*, *Popedom*.

dom, is alſo uſed for condition, or ſtate, as *thraldom*, *freedom*.

hood, ſignifies Quality; as *manhood*, *knighthood*, *childhood*.

We may obſerve, that many Engliſh Words when they are compounded are altered by ſome rhetorical Figure, and Letters are either added, omitted, or changed, yet the derivation is plain,

to

to inſtance in a very few, *thirteen* is three and ten, *thir* being uſed inſtead of *three*, and *teen* for *ten*; ſo *fifteen* is *five* and *ten*; *twenty twe* or *two teens* or *tens*, *ty* being a contraction of *teen* or *ten*: *Fifty* five teens or tens.

That Children may underſtand the uſe of the foregoing Rules, and be able on every occaſion to reduce them to practice, without which they are of no uſe, two things are neceſſary. I. To teach them to Parſe grammatically, an exerciſe well known in Latin Schools: And, II. Frequent Examination: I ſhall give a ſhort Specimen of each, according to my daily Practice.

In Parſing let the young Scholar read deliberately the verſe, ſentence or ſentences that he is to parſe, then if the words are not in the natural order let him put them ſo, (as in pag. 93.) ſupplying words that are omitted, and throwing out ſuch as are redundant. The words I have pitched upon, are three verſes of the fifth *Pſalm*, which one of my Scholars having parſed, he began as follows.

The Fifth PSALM.

1. *Give Ear to my Words,* O LORD, *conſider my Meditation.*

The natural order of the words, ſupplying Omiſſions, and throwing out Redundancies, is this. O

O LORD, *give* thou *Ear to my Words*, and *conſider* thou *my Meditation.*

O LORD, a Vocative Caſe which does not come into Conſtruction: *Give* a common Verb, ſingular Number, ſecond Perſon, and future Time, derived from the Verb *give*, and agrees with the Nominative Caſe *thou* underſtood. *Ear* a Name, ſingular Number, third Perſon, and Accuſative Caſe, following the Verb *give*. *To* a Prepoſition which connects the two Names *Ear* and *Words*. *My* a Property. *Words* a Name, plural Number, third Perſon, and dative Caſe, governed by the Prepoſition *to*. *And* a a Conjunction. *Conſider* a common Verb, ſingular Number, ſecond Perſon, and future Time, derived from the Verb *conſider*, and agrees with the nominative Caſe *thou* underſtood. *My* a Property. *Meditation* a Name, ſingular Number, third Perſon, and accuſative Caſe, and follows the Verb *conſider*.

Ver. 2. *Hearken to the Voice of my Cry, my King, and my* GOD, *for unto thee will I pray.*

The natural order of the words is, *My King, and my* GOD, *hearken* thou *to the Voice of my Cry, for I will pray unto thee.*

My King, and my GOD, are Vocative Caſes and do not come into Conſtruction. *Hearken* (derived from *to hear*) a common Verb, ſingular Number, ſecond Perſon, and future Time,

Time, and agrees with the nominative Caſe *thou*. *Thou* a Repreſentative of the Name GOD, ſingular Number, ſecond Perſon, and nominative Caſe, and comes before the Verb *hearken*, except in praying, commanding, or asking a queſtion. *To* a Prepoſition ſerving to the dative Caſe. *The* an Adjective Article. *Voice* a Name ſingular Number, third Perſon, and dative Caſe, governed by the Prepoſition *to*. *Of* a Prepoſition ſerving to the genitive Caſe. *My* a Property agrees with the Name *Cry*. *Cry* a Name ſingular Number, third Perſon, and genitive Caſe, governed by the Prepoſition *of*. *For* a Conjunction. *I* a Repreſentative ſingular Number, firſt Perſon and nominative Caſe, comes before the Verb *pray*. *Will* a Helper to the Verb *pray*. *Pray* a common Verb ſingular Number, firſt Perſon, and future Time mark'd out by the Helper *will*. *Unto* a Prepoſition ſerving to the dative Caſe. *Thee* a Repreſentative ſingular Number, ſecond Perſon, and dative Caſe, governed by the Prepoſition *unto*.

Ver. 3. *My Voice ſhalt thou hear in the Morning, O* LORD, *in the Morning will I direct my Prayer unto thee, and will look up.*

The natural order is this,

O LORD, *thou ſhalt hear my Voice in the Morning; I will direct my Prayer unto thee in the Morning, and* I *will look up.*

O LORD a vocative Caſe and does not come into Conſtruction. *Thou* a Repreſentative ſingular

lar Number, ſecond Perſon, and nominative Caſe, comes before the Verb *hear*. *Hear* a Verb ſingular Number, ſecond Perſon, and future Time, marked out by the Helper *ſhall*, and agrees with the nominative Caſe *thou*. *My* a Property and agrees with the Name *Voice*. *Voice* a Name, ſingular Number, third Perſon, and accuſative Caſe, follows the Verb *hear*. *In* a Prepoſition ſerving to the Ablative Caſe. *The* an adjective Article denoting the ſingular Number. *Morning* a Name ſingular Number, third Perſon, and ablative Caſe, governed by the Prepoſition *in*. *I* a Repreſentative ſingular Number, firſt Perſon, nominative Caſe, and comes before the Verb *direct*. *Will* a Helper. *Direct* a Verb ſingular Number, firſt Perſon, future Time, marked out by the Helper *will*. *My* a Property. *Prayer* a Name ſingular Number, third Perſon, accuſative Caſe, and follows the Verb *direct*. *Unto* a Prepoſition. *Thee* a Repreſentative ſingular Number, third Perſon, dative Caſe, governed by the Prepoſition *unto*. *In* a Prepoſition ſerving to the ablative Caſe. *The* an adjective Article. *Morning* a Name ſingular Number, third Perſon, ablative Caſe, governed by the Prepoſition *in*. *And* a Conjunction that couples this with the foregoing ſentence, *I* a Repreſentative ſingular Number, firſt Perſon, nominative Caſe, comes before the Verb *look*. *Will* a Helper. *Look* a Verb ſingular Number, firſt Perſon, future Time, marked out by the Helper *will*. *Up* a Prepoſition.

A Method of Examination, *which may be varied, enlarged or ſhortened, according to the Diſcretion of the Teacher.*

HOW many ſorts of Words are there?
2. What are they uſually called?
3. May not ſome of them be called principal parts of ſpeech?
4. Why are they principal parts of ſpeech?
5. Which are they?
6. How is the Name a principal part of ſpeech?
7. How is the Affirmation a principal part of ſpeech?
8. What are the other parts of ſpeech?
9. What do you mean by attendants on the Name?
10. What do you mean by occaſional attendants?
11. Which are attendants on the Name?
12. Which attendants on the Verb?
13. How is the Repreſentative an attendant on the Name?
14. How is the Quality an attendant on the Name?
15. How is the Prepoſition an attendant on the Name?
16. How is the Adverb an attendant on the Verb?
17. What is the uſe of the Conjunction?
18. What is the uſe of the Exclamation?

Of the Name.

19. What is the Name?
20. How many ſorts of Names are there?
21. What are common Names?
22. What are proper Names?
23. What are the accidents of Names?
24. What is Number?
25. What if but one is ſpoken of?
26. What if more than one are ſpoken of?
27. What is Perſon?
28. What if it be the Perſon or Perſons ſpeaking?
29. What if it be the Perſon or Perſons ſpoken to?
30. What if it be the Perſon or Perſons ſpoken of?
31. Have Engliſh Names Perſon of their own?
32. How then do they expreſs Perſon?
33. What is Caſe?
34. How many Caſes have they?
35. What is the vocative Caſe?
36. What is the nominative Caſe?
37. Does the nominative Caſe always come before the Verb?
38. What is the accuſative Caſe?
39. Does the accuſative Caſe always follow the Verb?
40. Which is the genitive Caſe?
41. Which is the dative Caſe?
42. Which is the ablative Caſe?

Of the Pronoun.

43. What is the Pronoun?
44. How is it the Repreſentative of the Name?

45. How

45. How does it prevent a repetition of the Name?
46. How does it shew the Person of Names?
47. What accidents has the Representative?
48. Are the accidents the same as in the Name?
49. What Pronoun represents Things?
50. Is *it* the same both in the nominative and accusative Cases?
51. What is the Relative?
52. Are *which* and *that* Relatives?
53. Is *which* always a Relative?
54. When is *that* a Relative?
75. Are not *that* and *which* sometimes Adjectives?
76. Is not *that* sometimes a Conjunction?

The Teacher may go thro' all the parts of Speech and Syntax in the same manner, only he will find it necessary sometimes to vary the questions and expressions, to make Children understand them the better, and to prevent them giving their answers by rote.

28 OC 62

The E N D.

Miss

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Miss